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THE CAPTURE OF CETEWAYO.

There are some points of view from which, even by those who are irreconcilably opposed to the Zulu war, the news of Cetewayo's capture may be regarded with satisfaction. At any rate, it brings the war to an end; and those to whom all news of it has been a periodically repeated torture may, with a good conscience, be thankful for this. And, farther, we may so far sympathise with what passes for patriotism, that we are glad of it more for the sake of our fellow-countrymen than for that of the Zulus. The latter poor wretches did not suffer half so much from the war as Englishmen have done. They may, indeed, have been killed in the proportion of a hundred or more for every Englishman slaughtered. But they have not been degraded or demoralised. It suits well with their stage of advancement to regard bloodshed as the noblest occupation of man, and death in battle as an honour only inferior to success in butchering others. So far as we know, there is nothing in their religion—if they have any—nothing in their traditions, nothing in their code of morality, inconsistent with the cultivation of arrogance and ferocity as the grandest qualities of manhood. In their warfare, therefore, there has been no falsehood to the diviner self, no faithlessness towards better inspirations. When they set their teeth, and threw themselves upon bayonet points, or into the deadly hail of rifle bullets at Isandlana, or Rorke's Drift, or Ulundi, they were doing the noblest thing they knew; and though they lost their lives their tribe did not lose in faith or loyalty towards any Divine law or human aspiration. Far different is the lot of our misguided nation. We have 'established," and we profess to have adopted, the religion of Christ. The Sermon on the Mount is periodically read to our people as the law by which they are to direct their lives. We are aware of the ingenuity of the modern glosses put on creeds and Scripture. We know all that can be said about the difference between private and public duty. But after making all deductions from what the worldliness and infidelity enthroned in sacred dignities would call the impracticable standard of New Testament morality, there still remains in the public feeling of this country at least the faint echo of a Divine call to a righteous and unselfish national life. By the Zulu war this sense of national duty has been cruelly and scandalously outraged, under circumstances that have added the meanness of the swindler to the violence of the bully, and have aggravated both by nauseous hypocrisy. If it be a greater misfortune to do wrong than to suffer it; if disloyalty to an acknowledged standard of right be a worse evil than defeat in war; if falsehood to our better self be a more deadly wound than fire and sword can inflict, then we have come out of this miserable business in a more pitiable plight than our savage foes.

So far as we are aware, no one, outside a selfish and fanatical party amongst the South African colonists, maintains that our attack on the Zulus was right. The only defence raised is the artful distinction between private and public duty. The private burglar, whose accomplice has just stunned the butler and opened the pantry window, would do well to bethink himself, and make off before he is involved in the crime of murder. But the public burglar is bound to reject all such insidious relentings of conscience. When once his assistant has begun for him a job of that sort he must go through with it, though he may wade up to his knees in blood to its accomplishment. But there are circumstances in this Zulu affair about which no Englishman, even with the most stolid conscience required by foreign politics, can think without shame and humiliation. If the award given by our own Commission in the dispute between Cetewayo and the Boers as to the territory on the Blood River had been frankly carried out, there would have been no war; and a barbarous tribe would have received a lesson in civilisation through an example of pure and highminded justice. No legitimate private interests needed to suffer wrong. For fair compensation might have been given to all settlers who could reasonably claim it. But Sir Bartle Frere's interpretation of the award practically set it aside, making the land utterly useless—nay, worse than useless, a snare, and an entanglement to the chieftain to whom it was in words, and only in words, restored. The irritation caused in savage breasts by this unfair procedure gave the opportunity to make imperious demands for abject submission, which were not likely to be obeyed. And finally Sir Bartle Frere's zeal for the Gospel of peace prompted him to send some ten thousand souls to the uncovenanted mercies of another world, in order that the terror of their fate might induce their surviving brethren to receive the more readily the message that "God is love."

As to Cetewayo himself, his character is not of a kind to command our sympathies. He ruled by violence, and he has succumbed to violence. It may be a salutary example. But that is a lesson which any new wave of black warriors from the north might have taught. We imagined that the mission of Christian civilisation might have been something higher. Indeed, the poor savage seems not to have been wholly unsusceptible to the influence of example. When captured he knew how to assume airs of dignity almost as well as any titled and bedizened white man. He felt that it would hardly be proper form in one of his "royal" degree to allow himself to be taken by the scruff of the neck. "White soldier, keep back," he said, to a private who attempted this indignity; and he showed becoming anxiety to know the rank of the officer to whom he had the honour of yielding. Let us hope he was gratified to learn that his captor was a noble lord. But while we have been teaching a savage the conceits of polite society we have ourselves been falling into savagery. The letters of private soldiers occasionally communicated to the Press cannot be explained away by the ingenuities of official mystification. One such letter, quoted in the *Echo* of last Thursday, referring to a skirmish in which seventeen Zulus were shot down, says:—"We found on examining the men that only four were dead out of the seventeen; but we soon made short work of them with our knives." This, be it remembered, was after the fight was over, and when all the comrades of these murdered men had run away. But let us read on. It is interesting to study the details of Sir Bartle Frere's Christian and civilising mission. "I stripped one whom I killed, who was evidently a chief by his fancy dress, which I hope to bring home to England." Of course it will be thought that the killing had been done in hot blood, during the fight. But, no. "I was sorry to kill him, as he begged for mercy so hard, but he had a bullet through his back, and another in his head, so I thought it a mercy to knife him." Now, suppose this had been an extract from a Russian soldier's letter in reference to a skirmish with the Turks, what would have been said of it then?

THE CEMETERY CHAPEL QUESTION.

The Bishop of Lichfield's address at the recent consecration of the new cemetery at Burslem is a new illustration of "the art of putting things." It is true that it contained some rather odd assertions, which presumed a good deal on the intelligence, or non-intelligence, of his auditors. The statement that the portion of the cemetery to be consecrated was for the burial of "God's people," and "God's faithful servants" can be accepted only in some special sense; seeing that the godly and the ungodly, the faithful and the unfaithful, will have the same right of burial, and the Established clergy will be compelled to pronounce over them indiscriminately the same words of thankfulness and of hope. But nothing could be more moderate than Bishop Maclagan's description of the intention of consecration. It is to set apart from profane and common uses the ground devoted to the interment of the dead. It "has nothing in it of a superstitious character," and does not make any change in the ground itself, but is simply an asking for God's blessing in connection with the use to which it is devoted. "Such," said the bishop, "is the purpose of this service, however often misunderstood and misrepresented."

And is that all that is involved in consecration? it will be asked. It is all that the bishop chose to tell; though he knew that it involved a great deal more. He knew that the ground which he was consecrating would, from the moment that he signed the consecration deed, be associated with legal disqualifications and penalties which a large section of the community, including many members of his own Church, regard as being of the most hateful kind. He knew that the Episcopalian clergy would be obliged to refuse to read the Burial Service over the unbaptized—however innocent or worthy their lives—while they would be forced to read it over the irreligious and the reprobate. He knew that Nonconformists using the ground would be denied liberty to avail themselves of the services of their own ministers, and be forced to accept those of strangers, as well as to conform to the rules of a Church from which they dissent. He knew that this plot of ground on which he was offering solemn prayer, and speaking serious words, would have to be used under restrictions certain, in many cases, to lead to painful, or harassing, and possibly to scandalous results. But on all these points he was silent; or rather he sought, or seemed to seek, to produce the impression that none of these evils could possibly flow from so simple, harmless, and laudable ceremony as that in which

he was engaged. Consecration is, he says, "misunderstood and misrepresented," and that the public might be better informed, he gave an explanation which, taken as it stands, is altogether delusive and misleading!

It was unfortunate for the smooth-tongued prelate that, immediately after the act of consecration was completed, there occurred an incident which revealed those ugly aspects of the consecration question which he had taken so much pains to conceal. For he was at once appealed to by the Rev. Sir Lovelace Stamer to make some statement as to the difficulty which had arisen with reference to the erection of a chapel in the cemetery. The Town Council of Burslem has resolved, by a decided majority, that it is quite unnecessary to build two chapels when one will suffice for all parties—as it does in some other cemeteries, and Sir Lovelace said that he had himself been most anxious for the adoption of that plan. The bishop objects, and proposes as an alternative that there shall be no chapel at all; but that everybody shall be exposed to the rain and the cold, rather than that Churchmen and Dissenters shall use the same building. The bishop was now again urged to withdraw his objection; or, at least, to assent to the erection of a building which, without being a chapel, should afford some covering for mourners. His lordship was suave, as usual, but inexorable. The law—rightly or wrongly—distinctly forbade the proposed plan, and he would not connive at a violation of law in that diocese, because it had been negligently enforced somewhere else. He was a trustee, and must not neglect his duty, and all he would assent to was, the erection of a chapel divided into two portions by "a thin division wall." He was anxious to meet the views of the Council, but that must be the limit of concession. In other words, Dissenters must on no account be allowed to conduct any service of their own either on ground, or in a chapel, consecrated on the very innocent and unobjectionable principles which the bishop had been expounding only a few minutes before!

We are familiar with this plea of "the law," in the mouths of both bishops and clergymen; and we are also familiar with the fact that "the law" which is so reverently regarded, and so resolutely enforced, for the preservation of clerical rights and privileges, and for the repression of Nonconformity, is deliberately and constantly set at naught, when it affects the action and the duties of the clergy. When he has to deal with Ritualistic clergymen, even Bishop Maclagan can allow his proceedings to be governed by policy; but when Nonconformist rights and feelings are concerned, then he must be guided only by hard law, and a stern sense of legal duty.

If the bishop administers the law reluctantly, he should condemn the law, and try to get it altered; but the truth is he approves of the principle of separation between Churchmen and Dissenters, and has tried to vindicate it from some of the objections urged against it. He has a right to do so, but the public have a right to take, and ought to take, the question out of the hands of both bishops and clergymen, and declare that, whether they like it or not, these invidious and utterly unchristian divisions shall be abolished, and that whether they be consecrated, or unconsecrated, wholly or partly, our parochial burial-places shall be *free;* so that no religious rite, or person, shall be proscribed, and there shall be as much religious equality in death as there has been in life. We are, therefore, glad that the Burslem Town Council have set so good an example in resolving to postpone the erection of any chapel, rather than have two forced upon them. Presently "the law" will be on their side, as it is now on that of the bishop, and all broad-minded and humane men will rejoice heartily at the change.

LORD HARTINGTON AT NEWCASTLE.

THE Opposition leader in the House of Commons has been renewing his political vigour among the sturdy Liberals of the North, and both seem to have got benefit from the intercourse. If the Marquis of Hartington has not, like Mr. Gladstone, the faculty of arousing strong enthusiasm, he is able, by the force and simplicity of his declarations, to carry conviction, and to inspire confidence because of his evidently progressive tendencies. Always free from claptrap, and unencumbered by strong prejudices, his lordship extorts increased respect on all sides as he becomes more fully known. In one sense his opportunity at Newcastle last Friday was a unique one. As it happened, the Marquis of Hartington, with the interval of a day, succeeded the Earl of Beaconsfield on the political platform, and enabled the whole country to judge between them. On the one side, that is, on the part of the Prime Minister, there was that curious inability to rise to the occasion which sometimes reveals as by a single flash the difference between the consummate actor and the statesman of electric sympathies; on the other, the Opposition leader, who with direct and unadorned eloquence interpreted the wants of the country, and put his finger on the fatal defects of his political opponents. Having regard to the exigencies of the occasion—the sudden outbreak at Cabul—the public have read Lord Beaconsfield's untimely speech with blank amazement. Lord Hartington, though indulging in no rhetorical flourishes, pleased the Liberals of all shades. He had, as Mr. Joseph Cowen said, to stimulate the flagging energy of some, and to clear away the doubts and apprehensions of others "belonging to that federal alliance of certain semi-independent fractions" which compose the Liberal party. All sections were well represented on the Newcastle platform, and appeared to be well satisfied with the result. Probably Mr. Burt, who represented the advanced section, spoke within the mark when he observed that his lordship's visit would give an impulse to Liberalism on Tyneside and throughout the whole of the North of England which would make itself felt in a striking manner at the next general election.

There was nothing in the nature of a manifesto in Lord Hartington's utterances. It was only the first of several addresses to be delivered by himself and other Liberal leaders during a recess which will be followed by another session of Parliament. We cannot quarrel with his lordship that he did not on the occasion propound a comprehensive programme, nor that he laid the greatest stress upon the utter weariness of the country of the policy of disturbance and adventure which has for five years guided the councils of the nation. The time is opportune for driving the nail home, and helping to strip off false pretences. And Lord Hartington ably performed that office. Here was a Government, he said, which came into office to pursue a course of quiet unostentatious reform. But it was found that that policy required labour and legislative capacity, and tended to excite opposition and reduce party majorities. Hence it became necessary to adopt another *rôle*, such as, after the fashion of the Second Empire, would distract "the minds of the people from internal affairs by enterprise undertaken abroad, and excite the imagination and flatter the vanity of the people by diverting their thoughts from matters which came nearer home to them." The series of novel enterprises beginning with the Imperial Titles Bill, and the purchase of the Suez Canal shares; the various episodes of the Russo-Turkish war, ending with the Berlin Treaty; and the campaign in Afghanistan were passed in review in order to ascertain whether, according to Sir Stafford Northcote's boast, the Government could justly rest their claim to public support on the plea that they had raised the character of the British nation and caused the voice of this country to be listened to now as was never before the case. Our intervention in Egypt has brought rivalries and confusion. Has the will of England prevailed in the Eastern Question? The forcible division of Bulgaria has not brought Eastern Roumelia under the dominion of the Porte; the line of the Balkans is not garrisoned by the Turkish troops, and in all probability never will be; and the security of the Turkish Empire has not been established. "The state of affairs existing at this moment in Macedonia, in Thessaly, in Epirus, the unsettled relations with the kingdom of Greece, all threaten as much disturbance to the security of the Turkish Empire, all afford as full a prospect of the reopening of the Eastern Question as ever did the insurrection in Herzegovina and Bosnia a few years ago." And the Anglo-Turkish Convention had become a dead letter. Thus the monuments of our failures were scattered over South-Eastern Europe and Western Asia. All these things do not belong to the past, for they contained no element of settlement, but the germs of future trouble, as was the case with that vaunted Afghan campaign "with its inheritance of bloodshed and of future war, of further disturbance of Indian finance and hindrance to Indian progress, and with all its probabilities of internal danger to India."

This "policy of reckless and restless excitement and intrigue" has cost the nation dear, as was described by Lord Hartington in a few pithy sentences:—"Our finances are in disorder, every year our expenditure increases, and the alternative is presented to us of increasing the burdens of the people or adding to the National Debt, at a time when the industries of this town, as well as every other town and industrial centre in the kingdom, are depressed. Every tendency towards revival is checked by the uncertainty in which the minds of men are perpetually kept by the restless policy of the Government. Domestic legislation is neglected and the authority of Parliament has been diminished. The estimation of Parliament in my opinion and in the mind of the country has been lowered. Obstruction had prevailed because Parliament had been contemned, though it could be put down when the executive presented to that assembly "well-considered business, in which it takes an interest itself, in which Parliament can be expected to take an interest, and in which the country takes an interest; and when at the same time it manifests its determination to set aside any business, however important, however much desired by Parliament, or however much desired by the country, to the first and paramount object of asserting its own independence and authority." The Liberal leader, therefore, urges that the first task of his party will be not to undo mischievous legislation but "a mischievous policy—to restore confidence abroad and at home, and, as a preliminary to our work of internal or social reform, to restore the authority of Parliament."

The precise form which these internal reforms ought to take will become more definite as time advances. Lord Hartington spoke at Newcastle which an increased sense of responsibility, with recent events have tended to strengthen. The last few months—indeed weeks—have rapidly changed the current of opinion, and revealed the lack of sympathy between our moribund Parliament and the constituencies. Probably the chief lever for overturning the present Administration will be popular disgust, stimulated by the general depression of trade—aversion to Tory rule rather than enthusiasm for their opponents. Though this is narrow ground on which to fight a general election, Liberals must, as the preliminary of success, have confidence in their leaders. That is clearly growing. As time goes on we find every reason for believing that Lord Hartington will be faithful to his engagements. At Newcastle he indicated the necessity of equalising the county and borough franchise, of a redistribution of seats, of a reform of local government, and of some measure on the land question. The affected alarm and studied misrepresentations of the Prime Minister have in no way moved his lordship from his original position that "if it is shown that our laws unduly favour the creation of a class not of peasant or of small proprietors, but of large proprietors, and that they tend to aggregate great quantities of land in the hands of men who have not the capital necessary for their improvement and who have not that power over the land which would en-

able them to offer the tenants inducements to use their capital upon it—then I say these laws are worthy of our consideration." In this sentence we have the promise that the Opposition leader will not shrink from the question of land reform. But while he and his colleagues are feeling their way for a settled programme, it is for their followers to help them. There is no fear that Liberal statesmen will fail to carry out the wishes of the country. The men can be trusted; their supporters must supply a policy on which the majority can unite, rather than await indications from headquarters.

LORD BEACONSFIELD IN A FOG.

No one can be surprised that in his speech to the Bucks farmers last week Lord Beaconsfield avoided the awkward subject of the Afghan complication. That he could do so with a plausible excuse was a fortunate circumstance incidental to the character of his audience. Of course he could have addressed the country on his foreign policy through the Bucks farmers just as well as he could talk on agriculture at the Mansion House, if he had chosen to do so. The audience of a great man is often only a medium for the conveyance of his ideas to the public, and no one is more disposed than the Premier to use it as such when it suits his convenience. Still at Aylesbury there was, as we have remarked, a plausible excuse for neglecting a subject on which the nation was desirous of consulting the oracle who so darkly presides over its counsels. The question of agricultural depression and its remedies is just now exciting a very unusual amount of attention, and something very like a land panic has set in amongst the farmers of this country. Under such circumstances, Lord Beaconsfield's old constituents and neighbours had reason to expect that he, when speaking to them as President of their Agricultural Society, would deal with agricultural topics. Not that they ever expect to receive from their brilliant ex-representative any useful and practical advice, or to be enlightened upon questions of agricultural economics or agricultural politics. They would as soon think of choosing Mr. Chamberlain as a judge of shorthorns as of going to Lord Beaconsfield to learn anything to guide them in either their acts or thoughts in relation to their calling. But they do expect to be amused and so lifted out of their now very doleful selves when the Premier comes amongst them in the guise of the Squire of Hughenden. Paradoxes and blunders are alike amusing when made by a superior being, with all the airs of a Daniel come to judgment; and Lord Beaconsfield never touches agricultural subjects without giving instances of both. The Bucks farmers, then, would naturally have felt aggrieved if they had been treated to an elaborate vindication of the policy of the Government in India—and the Afghan difficulty could scarcely have been referred to without such an attempted justification—instead of their periodical treat of fantastic bucolics. Thus Lord Beaconsfield and his audience were at one in their desire to keep clear of foreign questions, and the former would have a ready reply to anyone who found fault with him for so doing; but although it was desirable from his point of view to get away from an embarrassing topic, it was scarcely necessary to lose himself in a fog of his own making so completely as the noble earl did before he had got to the end of his speech.

We have read many strange speeches of Lord Beaconsfield's, and some of the strangest have been those touching upon the land question and agriculture generally; but we have never read one so thoroughly muddled from beginning to end as that delivered at Aylesbury. If it had been made by any other than a man of acknowledged brilliancy, it would have been described as "wooden." Take, for instance, Lord Beaconsfield's elaborate attempt to justify his theory of the three profits on land cultivation, as if that involved the principle at stake in the question as to the respective merits of the landlord and tenant and the peasant proprietorship system. Even the representative "schoolboy" knows that farming, if successful, must pay interest on the owner's capital, whether in the form of rent or not, as well as the farmer's profit, after paying for labour, taxes, and other requirements. Lord Beaconsfield either does not see or ignores the fact that the real difference between the two systems is that, whereas the interests of landlord, tenant, and labourer are in many respects conflicting, when these three persons are united in one, so to speak, their interests are harmonious. Again, was any argument ever more lame than the Premier's attempt to glorify the Agricultural Holdings Act? It is not only "stupid people" who "have not read or studied the Act" who declare it to be a sham, but the vast majority of the tenant farmers of this country.

Lastly, let us briefly consider Lord Beaconsfield's reasons for urging British farmers not to be too much alarmed about foreign competition. His statements in their connection lead to this conclusion, if they mean anything—that Canada is first going to beat the United States out of all European markets, and then will become so thickly populated with luxurious and extravagant consumers that the vast produce of "two hundred millions of acres" of fertile land will be all, or nearly all, consumed at home, that is, in Canada. A more wild and more utterly incredible prediction was never uttered. We might add that a more striking instance of the "harebrained chatter of irresponsible frivolity" was never exhibited, if we did not know that the excuse of irresponsibility was lacking. The assertion that "all, or nearly all," the pioneers of agriculture in the Western States of America have sold their farms and emigrated to the wonderful Canadian wilderness," the fruitful Canaan of Manitoba, will be a revelation to everyone, and most of all to people in the United States and Canada. That a few "frontier men" may have gone from the States to Manitoba is true; but probably for each one of them at least ten Canadians have emigrated to the States within the last year or two. The soil of Manitoba is fertile, it is true; but the country is truly a "wilderness," with very few roads, and with no facilities for transporting corn to Canadian markets or ports except in the summer months. The absurdity of supposing that the United States cannot compete with Canada in the production of corn is all the more striking now that Canada has so recently imposed a protectionist tariff, avowedly because she cannot compete with the United States. Is it to be a new feature of the "Imperial policy" of our Court-pleasing Premier to puff Canada? Or has the astute Canadian Premier, Sir John Macdonald, who has recently been in this country, so completely bamboozled Lord Beaconsfield as to induce him to believe the most exaggerated nonsense about the resources of the Dominion? Sir John Macdonald came here mainly to float his scheme for a new Grand Trunk Railway, and it is by no means unlikely that Lord Beaconsfield's ridiculous eulogium of the great North-West is intended to assist the Canadian Government in getting the shares taken up in this country. It may even be intended as a preparation for a proposal for a guarantee from our own Government. The scheme is generally believed in Canada to be the wildest that even railway speculators' proverbial recklessness has ever yet hatched hatched. Happily Lord Beaconsfield has so ludicrously overshot the mark in his glorification of this new El Dorado in the North-West that British capitalists are not likely to be deluded by his utterances.

Of course Lord Beaconsfield refrained from promising the farmers any measure of agricultural reform. He will wait for the report of the Royal Commission. That goes without saying, as the Commission was appointed in order to give an excuse for waiting. Thus he hopes to dish the Liberals, and to tide over the general election with agricultural reform once more placed in the background. In this respect we hope and believe that our crafty Premier will be egregiously disappointed.

AMONGST THE MANXMEN.

I really wonder more people do not go to the Isle of Man; and yet if more people went there there would scarcely be room for them all; for in the summer, whatever be the state of the weather—wet or dry—hot or cold—calm or rough—the steamers that run daily between Liverpool and Douglas—the gay capital of the island—are crowded with passengers. I fancy that from the class who go there a trip to the island is regarded as a trip to foreign parts. In the hotel in which I chanced to stay there was a book in which were given the names of the visitors, and any remarks that they might be disposed to make. I found amongst these observations one from a lady to the effect that it was extremely agreeable to a stranger to find oneself so much at home in a foreign land—and the writer of that remark hailed from Cumberland! In another page it was stated that a lady and gentleman had come from Devonshire — which they gravely added was in England, implying that in the Isle of Man little was known of England in general and of Devonshire in particular. In narrating the incidents connected with the discovery of Britain by the Roman soldiers, Pomponius Mela expresses a hope that by means of it the distant island and its barbarous inhabitants might soon be better known. Similarly, it is to be hoped that the interchange of visits between the Manxmen and the Britons may lead to a further acquaintance and a higher estimation of the respective merits of each. When that is the case—and steam will be sure to bring about that happy result—the ladies of Cumberland will not need to be told that the Isle of Man is not foreign soil, and it will be no news to the Manxmen to learn that Devonshire, with its cream and pretty women, is in England. As it is, I admire the courage of the present race of explorers. When I left Liverpool in the first-rate boats of the steam company that bridges over that part of the Irish Sea, some seventy-five miles—and better boats for bad weather I never saw—it was very rough weather. There must have been seven hundred passengers on board, most of whom, especially the ladies, suffered severely; indeed, I never saw women suffer more, and I felt as old Weller said of matrimony—whether it was worth while going through so much for so very little was a question to be asked. Such sea-sickness as I saw on board the King Orry was a heavy price to pay for a day or two's pleasure in the Isle of Man.

But given fine weather the little island will well repay a visit. It is picturesque, it has bracing air, you have no end of lovely walks and drives, and there are parts in which you may live the life of a hermit; while Douglas is gay with the wild *abandon* of Margate and Southend. In hotels Douglas is singularly rich; most of them are reasonable and some of them can vie with those most patronised in more fashionable quarters by the wealthiest or most patrician Englishmen. Douglas itself as seen from the sea is really quite a panorama. It is the centre of a bay like Swansea and Naples, though of course on a much smaller scale. The old town, in the form of a triangle, occupies the low ground at the mouth of the river. Behind it the ground rises abruptly, and all the best localities have been seized on by the better classes for their habitations and for lodging-houses. A new town has thus rapidly grown up of a most respectable character; and it is this new town which the tourist sees as he approaches Douglas Harbour. Right before him, indeed, all is new; there are fine hotels, a grand promenade, new and first-class houses, which at once impress agreeably the stranger who has the courage to land and make his way through the formidable throng that await on the pier the arrival of the Liverpool boat. But let the gentle reader recollect that we are not landed yet, but that we are merely looking about us. On the summit of the headland to the left will be observed a large hotel—the Douglas Head Hotel—which from its position commands one of the most extensive marine views in the kingdom. Lower down the cliff is Douglas Head Lighthouse. Directly in front the Court House, St. George's Church, St. Mary's (Roman Catholic), St. Andrew's (Presbyterian), St. Thomas's Church, and two or three religious edifices are the most prominent buildings. Rather more to the north there is the Villa Marina, and still further northwards the hillsides sweeping up from the shore are overhung with verdure (yet people say there is no foliage in the Isle of Man), forming a beautiful background for the grey square massive Castle Mona Hotel—originally built at great cost by the last of the Princes of Man, the Duke of Atholl. Further to the northwards is Derby Castle, where all the delights of Vauxhall and

Cremorne are suffered to be revived, though in the most innocent and proper way, and its fireworks—as they flash up into the summer night, or lighten up the waters of the bay—need not fear comparison with those of much greater pretension nearer home. By night the scene in the narrow streets of the old town, or in the more pretentious thoroughfares of the new, are, to say the least, of the liveliest character. Locomotion is almost impossible, as natives and visitors block up the pavements, and stare in at the shop windows, or flit from one scene of excitement to the other as the newsboys rush along the streets in Manx accents bawling out the evening edition of the Manchester papers or the local journals, or now and then a *Daily Telegraph* or *Daily News*, for which the little rascals expect at least three-halfpence.

In the season there always seems to be something going on in Douglas—lectures, theatres, dances, and in the public-houses near the harbour concerts, where you may sit and listen "free gratis for nothing," only provided you spend money for the good of the house. One evening in my wanderings I went into the Institute, a place opened by benevolent people as a reading-room, and with a room behind for amusements, as chess and draughts. But one visit was enough, and I fled the musty rooms, the ancient volumes, the faded tables, which were sparsely decorated with one or two London periodicals. Even the air of the place was stale, and seemed to give additional staleness to the few newspapers in the room. As to Douglas Harbour it is said to be able to accommodate comfortably over two hundred vessels of the native fleet, besides such foreign ships as may be in harbour at the time, or chance to be driven in through stress of weather; and by the new harbour works the accommodation has been greatly increased.

One of the charms of Douglas is that you can soon leave it. Every day there are excursions round the island or to Scotland or Ireland. Whitehaven is but forty-two miles away, Fleetwood but little further, and from the extreme north of the island it is but twenty-one miles to the Mull of Galloway, and as regards the interior of the island you can reach most of it by railway. At any rate, the principal towns—Peel, Ramsey, and Castletown, and Port Erin—are thus connected with Douglas, and hence you may make endless excursions, all of which are most enjoyable in fine weather. The scenery of the island is really beautiful. The hills, though of no great elevation, are yet lovely in their forms. A more striking prospect—and here I quote a local guide-book as a better authority than myself—than the spacious glen of Laxey is rarely to be met with; or wooded hills more luxuriant than those which overhang the lovely glens of Balline and Aldyn, near Ramsey; while all own the majesty of the Snaefell mountain, from the summit of which you see the coasts of England and Wales, Scotland and Ireland—so they tell me, for the mountain had its head in mist all the time I was there, and I can say nothing of its grandeur. The Tynwald Mount, grey with the memory of the sea-kings rising on its fair plain, girt on every side with mountains, would be singled out by a passing stranger even as a place which must have a story. In the Rushen Castle we have an example marvellously perfect of the mediæval stronghold of the northern type; whilst as to Peel Castle, with its ruined fortress, its churches, scarcely yielding even in interest to those of Iona, and haunted by the wildest of legends, everyone who has seen it avers that it is quite worthy of the picture drawn of it in "Peveril of the Peak." But Peel does not belong entirely to the past. It is the seat of an active fishery, and its harbour is filled with fishing-smacks. The far-famed Kinsale fishery, which now gives employment to 600 boats, is chiefly recruited from the hardy fishermen of Peel, who by means of steam supply the distant capitals of England, Scotland, and Ireland with fish. Ancient associations cluster round the island, and give to it a special charm. The Vale of Oaks is not now adorned with any of those stately trees, but the old Druidical circles, in a form more or less shattered, remain. There they can show you a pile of rocks which has from the earliest times borne the name of St. Patrick's Chair, and from which it is said the blessed saint gave his benediction to the people. In the neighbourhood of Port Soderic—which still has its smuggler's cave—there is a tradition that mermen and mermaids abounded, but this was as far back as the days of Oliver Cromwell, and they have been unheard of since his time.

One of the most interesting hills in the island is that called the Tynwald. Every law passed by the Manx Legislature must receive the royal assent, and be promulgated from the top of that hill before it comes into force. The annual ceremony of promulgation takes place on July 5, except when that date falls on a Sunday, in which case it is put off to the Monday. That day is generally made a holiday, and people flock from all parts to the Tynwald. A fair is held on the plain adjoining the hill, and adds materially to the bustle. From an early hour hundreds of vehicles may be seen coming along the roads leading to St. John's, and the railway trains are crowded to excess. The island has from time immemorial had its own Legislature, which now consists of the Lieutenant-Governor—a governor who represents the sovereign—the Council, which corresponds to the House of Lords in England, and the House of Keys—the popular branch of the Legislature. The Manxmen rejoice, in fact, in Home Rule. Though they are not Saxons, they give us no trouble—indeed, as far as I may judge, they are quite ready to receive us as friends and visitors, and have no objection to any amount of English gold. As to manufactures, besides the Mona bouquet and the lead mines, they scarcely exist, and what the bulk of the people do when the season is over I am at a loss to conjecture. When winter reigns there must be weeping and wailing in all the hotels, and among the car-drivers or wagonette proprietors, who fill the streets of Douglas from morning to night with tempting offers of a drive to shaded glens, and distant waterfalls, or grey castles, or romantic rocks. But, says a Mr. Brown, of Clifton College, "Don't chaff the country people. Remember the race is mainly Celtic, and you will readily, but I think only to your disgust, elicit a coarse echo of your own fun. Talk to them quite simply and kindly and you will like them very much." It says little for the class of visitors to the Isle of Man that a gentleman should find it necessary to give them such advice.

R.

Mr. Carlyle, it is said, has benefited so much by his latest visit to his native county of Dumfries that he has again in contemplation the preparation of a reliable record of his life, and his coadjutor will be Mr. Froude. Mr. Carlyle is known to be very dissatisfied with most of the biographies of him that have appeared.

The Corporation of Blackpool have availed themselves of the powers conferred upon them by Act of Parliament last session to light the town by electricity. On Thursday night the splendid promenade and piers were brilliantly lighted with six of Siemens' patents. The light was a complete success.

Madame Salis Schwabe, a German authoress and a friend both of Cobden and Garibaldi, has published in French, at Paris, a volume entitled "Richard Cobden: Notes sur ses Voyages, Correspondances, et Souvenirs."

The Religious Tract Society announces for immediate publication a volume of "Pen and Pencil Pictures from Bible Lands," embracing countries mentioned in Scripture, east and west, beyond Palestine and Egypt, which are already described in the society's similar volumes, "Those Holy Fields" and "The Land of the Pharaohs."

Mr. W. H. Willans, whose name has been placed on the Commission of the Peace for the county of Middlesex, and the city and liberty of Westminster, took the oaths and his seat at the Sessions House, Clerkenwell, on Monday last.

A new tenor has, says the *Saturday Musical Review*, appeared on the horizon, who is, if the accounts are to be relied on, something like Rubini, Mario, and Tamberlik rolled into one. His name is Phassart. He was an infantry captain; but on account of his musical talents he has been granted unlimited leave. He made a most successful first appearance at the Théâtre de la Monnaie, Brussels, last week.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN DISEASES OF THE THROAT.—Sir G. Duncan Gibb, Bart., M.D., LL.D., Physician and Lecturer on Forensic Medicine, Westminster Hospital, author of various works on Diseases of the Throat and Larynx, writes:—"The experience of many years has abundantly proved the truth of every word said in favour of Dr. de Jongh's Light-Brown Cod Liver Oil by many of our first Physicians and Chemists, thus stamping him as a high authority and an able Chemist whose investigations have remained unquestioned. Its value, therefore, as a therapeutic agent in a number of diseases, chiefly of an exhaustive character, has been admitted by the world of medicine; but, in addition, I have found it a remedy of great power in the treatment of many Affections of the Throat and Larynx, especially in Consumption of the latter, where it will sustain life when everything else fails. Dr. de Jongh's Light-Brown Cod Liver Oil has an agreeable flavour, is very palatable, and liked by children; hence its value in the third stage of Hooping-Cough, when it acts as a restorative and tonic." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

Literature.

*ERNST MORITZ ARNDT.**

In the gallery of German notables there is no more attractive, strong, and picturesque figure than that of Arndt. The singer of the "German Fatherland," and "The God who made the iron means no man to be a slave," as well as the writer of those stirring appeals to the people which did so much to nerve and unite them against Napoleon—he has a place honoured and apart. And this not solely on the ground of genius, for here others far surpassed him, but on the ground of character, in which he excelled most. And circumstances which at first might have seemed to cut him off from such influence as he came to exercise were finally in Arndt's favour. His life furnishes another vivid illustration of "the might that slumbers in a peasant's arm," and is so rich in example and encouragement that it is surprising something like justice has not till now been done to him in English. Baur has a chapter on Arndt in his "Heroes of the Wars of Independence"; we have had articles more or less efficient upon him in reviews and magazines. We also get suggestive glimpses of him in Stein's memoir, but his own autobiography and wanderings are so quaint and rich that one may well be surprised they have waited so long for a translator. It was perhaps worth while to wait to get such an admirably condensed presentation as is now given to us in this volume, so detached from all that is non-essential that even ordinary English readers will surely read and enjoy.

Arndt's life has a brave, healthy, and sufficing unity, like a romance, and yet real. He lived to see the attainment of much that he had striven for—a fate denied to so many of his compatriots; and the unity that exists between his life and work is the charm of his biography. Two pictures always rise in our mind when thinking of Arndt. First, the bare-footed boy—the grandson of a serf—tending the cows in summer, or working in the fields; or, in winter, running alongside of the sledge in that far-away, Baltic-bound island of Rugen, half Swedish, half German; saying his daily lessons to that good, pious mother in default of a school near at hand; drinking in story and legend, and learning those lessons in self-help and contentment which were to stand him in such good stead amid flight and exile and enforced residence in Russia. And then, again, the old man of eighty, white-haired but still erect, walking on the terrace at Bonn, where he had been a successful professor, waited on with the care and homage of all, the friend of the children, trusted by the king, triumphant over detractors who only seemed to prevail, composed, thankful, ready to depart—"a shock of corn fully ripe." Of the busy life that lay between it is here simply impossible to give any adequate idea. The central element in Arndt's life is his resistance to Napoleon. Into this he put his whole heart. Whether he fled from hiding to hiding in Germany, worked along with Stein in exile when both had been threatened, or returned to aid in the reconstruction of the country after Napoleon's defeat, it is still the same. His fine enthusiasm and admirable foresight, his sterling independence and his poetic gifts impart a unique interest to the record; and seldom has a man late in life set down with such faithfulness, and yet with such idyllic simplicity and truth, the story of earlier days, so well fitted for such treatment and so well worthy of it. We can only afford space for a passage or two to bear out this view, and to show the reader what a wealth awaits him in this volume. Schoritz, where Arndt was born, and where he spent the first few years of his life, was a very pretty place, and the family dwelt in an old mansion—for his father, by dint of industry and self-improvement, and great faithfulness, had risen to be bailiff, as we should say in England, to his lord, Count Putbus, with whom he had travelled. He was a trusted adherent, and by-and-by was put into a farm of his own. This was far less attractive in point of beauty than Schoritz; and thus Arndt speaks of his life there:—

At Dumsevitz passed the years of opening childhood, and most charming idyllic pictures of them are engraven on my memory; indeed I think these were the happiest years of my life. As for external circum-

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* *The Life and Adventures of Ernst Moritz Arndt.* The Singer of the German Fatherland. Compiled from the German. With a preface by JOHN R. SEELEY, M.A. (Seeley, Jackson, and Co.)

stances we had certainly descended from a palace to a hovel. Dumsevitz was an ugly farm, which seemed to have grown up by accident with a new but inferior house. Yet it was surrounded by pretty meadows and two very rich orchards, and the meadows were full of hillocks, bushes, ponds, and *Huenengraber*, all in the romantic disorder of a very imperfect and primitive agriculture. To quote Goethe, "Nature, thank Heaven, had not yet been made neat!" Its solitudes were merry with birds, fish, and game; and many an excursion did we make, following my father and his dogs. We had plenty to enjoy there; but we were still equally at home at Schoritz, where we had many dear friends, and at the neighbouring Silmnitz, where uncle Moritz Schumacher had settled—for we always met every week and often almost every day. Our meeting-place generally was the wood of Krewe, of which part belonged to Dumsevitz, where we children spent our time sometimes in such friendly amusements as trapping and catching birds, and sometimes in quarrelling.

We led, on the whole, a happy life. It was the time of quiet, lasting from twenty to twenty-five years, after the Seven Years' War, when people, feeling particularly comfortable and well off, allowed the children to take part in all their festivities, social meetings, and visits to distant friends. But, best of all, we were not plagued with early lessons, but were allowed to play through our years at Dumsevitz as we had done the preceding ones.

The following incident related of a relative of Arndt and the Great Friedrich will show that the virtues of self-possession and decision were common to the family:—

In the war of the Bavarian Succession it happened that the king, visiting the outposts, expressed a wish to capture one of the Austrian skirmishers for the sake of the information to be obtained from him; but the Austrian Hussars were too well mounted to be easily ridden down. Upon this the Prussian colonel in command of the post sent for a gun, and called for Arndt, whom he well knew to be a good shot. The dragoon sprang from his horse, loaded his gun, looked at the king, saying, "But only the horse, your majesty," and at the word down came the horse of a Hussar, and Arndt, again on horseback, overtook its flying master and brought him to the king, who slipped two pieces of gold into his hand, saying, "Bravo, my son. Never shoot a man unnecessarily."

This sketch by Arndt of his famous associate and master, Von Stein, has an interest of its own:—

The upper part of Stein's face was the continual abode of bright and peaceful divinities. His grand massive forehead, his thoughtful, kindly eyes, and large nose, betokened calmness, deep thought, and the power of ruling. But the lower part of the face was in striking contrast. The mouth was obviously too small and too finely cut, and the chin too delicate for the strength of the upper part of the face. There ordinary mortality dwelt, and it was capable of expressing anger and passion, sometimes in the most violent bursts, which, thank God! if met with fimness, soon passed over. But even when this weaker lower portion of the face was convulsed with anger, and the small mobile mouth was pouring forth invectives with inconceivable rapidity, the upper part still wore an Olympian calm, and the sparkling eyes even did not threaten, so that anyone alarmed by the one might be reassured by the other. Honesty, courage, and goodness spoke in all the features, words, and gestures of this great man. He was a ruling spirit, born to be a king—in fact, a Number One. I do not mean to say that a man cannot be an excellent man, and do a great deal of work as Number Two: that is self-evident. But Stein was not one of these. He had too strong an individuality, and his nature was formed of such stubborn material that it would not be welded easily into another, far less yield to another, as the noblest minds have had to do for great objects.

One very attractive point about Arndt was his liberality and full appreciation of natures different from his own. Stern, inflexible, prepared to dare the very utmost wherever principle was involved, he was no bigot, no narrow-minded political brawler, the horizon of whose life was bounded by his own ideas and personal expectations. In nothing is this better seen than in the manner in which he deals with Goethe. He speaks of the old poet with the fullest affection, ready to make allowances for the peculiarities of his temperament. That picture of his last meeting with Goethe is in the finest spirit. But the contrast between the character of the two is only thus the better emphasised. Arndt's poetic genius was directly fed by the flame of his national and patriotic devotion. He would have been no poet had he not been first a patriot. He speaks direct from heart to heart, and he stirs us because of that grand sincerity which breathes in every line, and lifts him above all small artistic expedients. That which made Goethe great he has no share in; and yet his literary instincts are so liberal and alive that he could appreciate Goethe more faithfully than Goethe, with all his culture, could appreciate him. And here might well arise the question, How is it that such songs as these of Arndt or those of Körner do so much more closely and deeply touch the common heart than do the far more subtle and refined and musical strains of Goethe? That is a problem which might claim the most persistent analysis of the most critical heads, and well reward all their endeavours; it is too wide for us to touch on here, and we must part from Arndt in a mood of sympathy and not of critical analysis. We shall say, then, that his was an individuality truly royal, who out of adverse elements framed a world kindred to his ideal, and left a legacy of help and hope to all strugglers after the true and right.

*GEIKIE'S "ENGLISH REFORMATION."**

Dr. Geikie believes that one cause of the success of the Romish clergy in the Church of England, has been "the audacity with which they have maligned the Reformation and the Reformers, and extolled the Romish Church of the pre-Reformation period. "There has been (he says) a want of reliable and easily accessible information on these matters, for Professor J. J. Blunt's sketch of the Reformation, written forty years ago, is still the only Protestant manual of a moderate size on the subject." To supply this defect—which, however, we think is not so great as our author supposes—is the object of the book now before us. "I have striven," he says, "to write it calmly, fairly, and truly. No labour has been spared to make it reliable, and hence, though it will doubtless be assailed by the Romanists who have crept into English holy orders, the reader may feel confident in its statements."

Dr. Geikie's book is really a good book. The opening chapter contains "a glance at eleven centuries," a necessary introduction to the story which follows. Then come chapters on "The Thirteenth Century," "John Wycliffe," "The Lollards," "The Church before the Reformation," and "The Eve of the Reformation," full of facts, and written in a style of glowing fervour. Then follow some twenty chapters on the great theme of the book. From beginning to end the book is a graphic picture of the great struggle which was carried on from the time of Ethelbert to the days of Elizabeth—the struggle between freedom and slavery, between light and darkness, between priestly assumption and manly independence, between clerical monopoly and the free study of the Bible with the right of private judgment. A struggle this, the history of which should serve as a light and beacon for all time to come. We thank Dr. Geikie for the eloquence and earnestness with which he has told his story, and commend his book most heartily to all classes of Englishmen.

In one thing Dr. Geikie must not expect us to sympathise with him. "I would," he says, "that all Englishmen could feel free to join the great church of their fathers, if only to wrest it from the hands of the spoilers who have come up against it. I regret unspeakably that they should think it their duty to abandon to the enemy the magnificent heritage won for them of old, and held for them still if they choose to make it theirs. But if they cannot, they only use the freedom of private judgment which is their birthright. Let them at least be fellow-workers, outside, with those who, within, are contending for the same lofty aims. It would ill become me, as a Protestant, to limit my sympathy to any section of the Church Universal, however dear as my especial home." We congratulate our "brother" that he feels himself already "at home" in a church which is not the church of *his* fathers, and that he has so soon acquired the homely feeling which delights to speak of "Our church." From the words we have just quoted we infer that the grand motive, or moving power, which has constrained him to relinquish his Nonconformity is his deep concern to aid in wresting the Church of England from the Romanising spoilers that have come up against it. But how he can shut his eyes to the hopelessness of any effort from within to check the progress of Anglican popery, while the Church is by law established, we cannot understand. He dedicates his book "to the archbishops and bishops of England, the appointed guardians of 'the Protestant Reformed Religion,' 'established by law,' to whom the country looks with loyal trust, in the hope that it may aid them, however humbly, in the fulfilment of their magnificent commission." Language which reads to us more like the language of irony than of sober truth. "Loyal trust" in the bishops that they will or can save the "Protestant Reformed Religion"! We do not believe it exists, and, if it did, it would be most palpably misplaced. All legal attempts to stay the plague have been practically as futile as the words of King Canute to stay the advancing tide.

If we needed any confirmation of our position "outside" the Church of England, we should find it in Dr. Geikie's own pages. "We cannot well exaggerate our peril (he says) when venerable prelates, in all the dignity and sacredness of their sacred office, spread far and wide, with every circumstance of alarm, the cry that raving 'wolves in sheep's clothing' are loose among the flock." But of what avail is their cry? Those whom Dr. Geikie regards as wolves can retort *with perfect impunity* that he, and those of his order, are the wolves who have spoiled the Church of England of the ancient glory which they are labouring to restore. "Unfortunately (we read) our clergy has become virtually Romish to a most sad extent." Bishops and others "in language more or less outspoken" do not scruple to speak of *conspirators* and a *conspiracy*. "I need not say that 'conspirator' is by no means an attractive epithet. No honest man would willingly let one stay under the same roof with him, and it must be still worse to stay quietly under the same church with a body of them." And yet we are coolly asked to enter a church in which, we are told, there is a body of conspirators, and voluntarily to put ourselves in a position to which "honest men" find it very difficult to reconcile themselves! "Willingly," or unwillingly, those whom Dr. Geikie considers "honest men," do let conspirators stay under the same roof with them, and they have no power to eject them. It is rather too bad to ask us to join them in their confessedly ambiguous position—even for the purpose of helping to oust the evil ones. The Church of England is losing its Protestantism—and Congregationalists are invited to abandon their Congregationalism, Presbyterians their Presbyterianism, Methodists their Methodism, Baptists their Baptism—all to rush to the rescue of the "Bulwark" which has turned traitor! We think we know "a more excellent way," and one more effectual. Let the Church of England become free and self-governed, and she will be able, if she chooses, to extrude those who are false to her principles; and if the majority should prove false, or what Dr. Geikie considers such, the true can at least refuse to "stay under the same roof with them"; the nation will be delivered from all complicity with them; and the prestige, by means and under covert of which, as ministers of the Established Church, they have been able to leaven the Episcopal Church with their doctrine, will be lost to them. Truth and error will then fight their battle on a fair field.

* *The English Reformation; How it came about and Why we should uphold it.* By CUNNINGHAM GEIKIE, D.D., Author of "The Life and Words of Christ." (London: Strahan and Co., Limited.)

*PERTHSHIRE WORTHIES.**

A series of local biographies may be looked at in two ways, either as illustrating old manners and customs, or as presenting us with original types of character. It is clear that Mr. Drummond, who died just as the present volume was about to be published, wisely endeavoured to make his volume satisfactory in both these aspects, but with a little loss to it in a literary point of view. Sometimes he is so intent on the general result, the grouping of anecdotes and effective presentment of local gossip, that he forgets to give dates or little explanations most necessary to enable the outsider fully to understand many of his best points. He writes rather too much with the expectation of a general acquaintance previously possessed. So far as the present writer is concerned, his ear was already familiar with many of the names here given. Condie was not strange to him, nor Penny, nor Sharpe, nor Macnab; and "Gowfin' Charlie's" wit he had years ago laughed at. He therefore knew pretty well what to expect. The volume is simply full of the raciest material, on the whole well laid out, and cannot fail to prove of interest to many beyond the circle of Perthshire men into whose hands it may have the good fortune to come. Mr. Drummond had no purpose to serve in writing the book beyond his wide knowledge and his love of the subject. He was a bookseller in Perth, and it is evident that to nothing in literature or in human life was he indifferent. All the notables he knew; and he treasured up *ana* year by year simply because it fell in with his tastes and enjoyments to do so. In such books as "Constable's Reminiscences" much is lost through the persistent endeavour to point a moral, if not to adorn a tale; and though we can see the Edinburgh literary coteries as well as the Forfarshire boozers, and overhear their jokes and genial byplay, we are sometimes vexed at the "purpose" which constantly asserts itself. No such fault can be found with these reminiscences of Perthshire. The hundred characters here sketched may be divided into three great groups. First, men like Lord Lynedoch, Sir W. Stirling Maxwell, and Sir David Baird, who attained to such a position that the main facts of their lives are already well known. Secondly, the purely local celebrities, whose wit will be as fresh as their names are new to the bulk of English readers. And lastly, the poets and literary men, among whom rank Robert Nicoll (a man of noble character and sweet genius), George Gilfillan, James Beattie, and James Stewart, whose poems deserve to have a far wider celebrity. We should not forget Lady Nairne and her daughter, with whom, however,

* *Perthshire in Bygone Days.* One Hundred Biographical Essays. By P. R. DRUMMOND, F.S.A. (Whittingham and Co.)

Dr. Charles Rogers did not a little some years ago to make us more familiar. Then there is a very interesting section on poets who have written songs relating to Perthshire—Burns, Sir Walter Scott, and several others; and the book is valuable for giving good versions of many of the best known songs, with interesting details of the circumstances amid which they were composed. For ourselves, however, we are fain to confess that our keenest interest lies with the less known characters to whom we are introduced. Charles Robertson, otherwise "Gowfin Charlie," for example, was clearly a man of insight and considerable culture, in spite of his somewhat erratic ways, and his propensity to fun. We can easily conceive that the United Presbyterian ministry (for which he was educated) proved too prim and restraining an element for him. Medicine, it seems, did not suit him better. He became a farmer, made money, was a decided Liberal and disestablishment man, yet ready to shake hands with the most bigoted Tory, or even to golf or go "curling" with him; thus winning the good opinions even of the people against whom he was prone to turn a joke. Here is an anecdote connected with him:—

Mr. Robertson was asked to dine on a Friday afternoon with Mr. Turnbull at Bellwood, and while the invitation pended, Dr. Wolff, the author of "Travels in Bokhara," presented himself at Mr. Turnbull's place of business, announcing that he was making the tour of Scotland, with a view to publishing a book on its agriculture, manufactures, and commerce. Mr. Turnbull asked him to dine at Bellwood, where he would meet an agriculturist. Both gentlemen appeared. But the doctor, like all foreign grandees, did not trouble them much with agriculture or commerce, but launched away into grandiloquent stories about himself and "de grand treatment of Scotland." While he was sipping Mr. Turnbull's honest sherry and port, and when dinner was about to be removed, he broke forth in loud praises of Lord Breadalbane. "Oh, he's so kind. Give de best de castel can afford. Champagne at dinner." "O Doctor, I am very sorry I forgot to offer you champagne. I beg your pardon," said the host. "Not too late yet, Mr. Turnbull, not too late yet," replied his accommodating guest. Charles Robertson spoke of this foreign gentleman in terms which were afterwards fully verified. "He was travelling on the credit of his first book, and eating on the credit of a second." But the second never came.

The following exhibits a really original and humorous mode of proposing success to a curling club:—

The party met, and after an inspiring portion of the good things of this life, liquid and solid, had been discussed, Charles rose to his feet, and placing the points of the two pounds of dipped sixes on the table, like a radiating group of flying buttresses, stood till the enthusiastic plaudits had reverberated from the street-door: then, turning to the chair, he said, "Mr. President, croupiers, and gentlemen, I am pretty well disgusted with the plan of drinking individuals' health in a company where every chield is better than his neighbour, but there is one gentleman present to-night for whom I claim an exception, partly on account of his personal merit, and partly because it is not every night we have him. This company are unanimous in wishing him long life, although there are people out of doors who wish him at the bottom of the sea. But we all have our enemies as well as friends. Though this gentleman imbibes no exciting stimulants, his strength is prodigious. He has been known to drink cold water, however, until he burst his jacket; and although some folk might call that being fou', yet he never falls himself, but is always ready to break the fall of his friend. If any lassie venture to give him a kiss, she always complains that he bites; and if anyone puts himself or herself in his way they will inevitably have their noses pulled. But he has a wife of his own. When he married her she was a virgin unsullied, but she got the upper hand of him at first, and she keeps it. She has run away from him again and again, but she always returns and smothers him with her kindness, while he, poor soul, submits to her embrace, and consoles himself by the fact that if she treats him coolly, he has shown little warmness to her. You must all remember when she paid us such an unwelcome visit last winter, how we chased her off the ice with our brooms. His name, gentlemen, has been at the point of my fingers all night, but I felt if I mentioned it too soon that your enthusiasm would prevent my giving you a sketch of his character. I now crave a full bumper to "The health of John Frost, Esquire, of Kamschatka and Friesland," with all the honours.

The mode in which General Sir David Baird's bridal party was got together has certainly an air of old-world simplicity and heartiness:—

When Miss Preston was about to be married to Sir David Baird, she sent William Robertson the hedger, who knew the tenants well, to invite them to the marriage. "You will not only invite them, but you will arrange fully with them how they are to come, and be able to tell me all about it when you return. Any of them that have gigs will come in them; those who have no gigs will come on horseback, and those who cannot come on horseback will come in a cart, and any poor body that has neither horse nor cart, tell them I will send the carriage for them—only see that they do come."

The marriage ambassador had a peculiarity when assenting to anything said to him; he did not do it with the usual "Yes," "Just so," or "Precisely," but with, "Immediately, O, immediately." I remember him well as he came round on his hymeneal mission; a tall, square-built, loquacious man, very precise in his movements, and in the present case necessarily well-bred. He was dressed in a green frock-tailed coat with brass buttons, drab breeches, and leggings, a hat somewhat stinted of brim, but of vast altitude, and a stick in his hand, the crook of which bespoke his important embassy; my father was ill and in bed, but received the gracious message, expressing great fears of being able to attend the wedding. The envoy urged the great importance of the business, and when leaving, my father said, "Tell Miss Preston that I will yoke a cart and bring my wife and bairns all in a bundle." "Immediately! immediately!" The invalid gave himself a turn in his bed, and remarked, "Miss Preston has waited a long time, but she seems in a terrible hurry at last." The plenipotentiary did not see the personality of the joke, but replied, "Oh, no! no hurry; three weeks is a long time." "I will get better in time if I can," said the invalid. "But if I do not she will require to come and bury me." "Immediately! immediately!" said the sub-grandee, and left.

Thomas Duncan, one of the greatest of Scottish painters, who died young, has a very tasteful record in this volume, and Mr. Drummond discriminatingly characterises his two great pictures of Prince Charlie:—

Mr. Duncan is best represented throughout Scotland by the engravings of his two great Jacobite pictures, Prince Charles Stuart's triumphant entry in Edinburgh, and his concealment after the defeat of Culloden. These two incidents in the career of the unfortunate Prince exhibit him in the two extremes of life; in the first he is gallantly mounted and amidst his attached nobles entering the capital city of his forefathers, and in the second, stretched on his folded plaid in a cave of the mountains, with his life in the hands of his retainers at the dignified value of thirty thousand pounds. The first of these pictures is admirably conceived, and executed with much skill and care, the groups of joyous faces and uplifted hands, the finely fore-shortened prancing steeds, the impetuous desire to get a sight of "Bonnie Prince Charlie," together with the glowing turrets of the noble old city, would be gratifying to every heart tinctured with Jacobitism, were it not for the sad sequel. Scotchmen need be no way ashamed of the Jacobitism of their forefathers, Charles Stuart was the direct heir to the throne of Great Britain, and where loyalty is strong minor disqualifications are lightly regarded. They fought for Charlie, but they fought in vain; if their motives were mistaken, they died in extenuation. The tender regrets, and drooping hopes of those who to the last followed the fortunes of the proscribed dynasty, are well concentrated in these two pictures. The smiling Canongate of Edinburgh and the desolate cave amidst the Argylshire hills tell at a glance the story of the young chevalier.

What an old-world standard of ideas and of manners the following anecdote of old Macnab of Macnab conjures up:—

On one occasion, according to the Breadalbane scrap-book, a stranger who was not aware of the inflammable material which he ventured to touch gently, ran an imminent risk. It occurred after dinner, the laird being a little mellow, for, as to being drunk, oceans of liquor would have failed to produce that effect, at least to the length of prostration. The unhappy querist began:—"Macnab, are ou acquainted with Macloran, of Dronascandlich, who has lately purchased so many acres in Inverness-shire?" This was more than enough to set the laird off in furious tilt on his genealogical steed. "Ken wha? the paddock stool o' a creature they ca' Dronascandlich, wha no far bygane dawred (curse him) to offer siller, sir, for an auld ancient estate, sir. An estate as auld as the flude, sir; an infernal deal aulder, sir. Siller, sir, scrapit thegither by the meesarable deevil in India, sir, not in an officer-or gentleman-like way, sir; but (Satan burst him!) makin' cart-wheels and trams, sir, and harrows, and the like of that wretched handiwork. Ken him, sir? I ken the crater weel, and wha he comes frae, sir; and so I ken that dumb tyke, sir, a better brute by half than a score o' him!"

Perhaps better still is the account given of how this same Nacnab escaped from the sheriff officers doing diligence on a protested bill, and the way in which his housekeeper outwitted and disposed of them. The book is full of delicious morsels. The quaint, leisurely, somewhat rude, but never really gross, life of old Perthshire is preserved in these pages, and we cannot but regret that it was not given to the writer to live and see how his book—the fruits of the labours and observations of a lifetime—was received by the public.

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*COTTERILL'S "PEREGRINUS PROTEUS."**

This may be pronounced an extraordinary work—a work of vast labour—but, it seems to us, it is labour lost. If the position reached and maintained by Mr. Cotterill be true, it will produce nothing short of a revolution in our judgments on early Christian literature, it will throw us into a confusion from which we see no way of escape. To all this, however, we must submit if the position be true. "Fiat Justitia." But that it is not true may be shown, we think, without any attempt to follow our author through the labyrinth of his quotations.

When studying the question of the genuineness of the "Epistle to Diognetus," Mr. Cotterill found, or imagined he found, that there was not a single passage in that work to which a parallel might not be found in the ancient writings. Prosecuting his inquiries farther, he discovered a large number of singular coincidences which he believed could be explained only by the theory of a great literary fraud in the times of the revival of learning. And the final result of his investigations is the denial of the authenticity of (1) "De Morte Peregrini," ascribed to Lucian; (2) the two epistles bearing the name of Clement, only one of which, however, has been regarded as the work of Clement; (3) Photius's "Bibliotheca"; (4) a work ascribed to Galen; (5) two books ascribed to Basil; (6) the "Epistle to Diognetus," ascribed to Justin Martyr, but wrongly, as Lardner, Semisch, and others had already shown; and several other works, including the third book of the "Maccabees"; in all, thirteen books. "We have found these documents," Mr. Cotterill says, "to be all of them composed apparently on nearly the same plan, all of them closely linked to one another among themselves, all of them connected together in certain writings which they use in common. We have found what seems to us an explanation of the plan on which they have been written, in some of Henry Stephens's books. Further inquiry has shown us that these documents are the natural productions of the times to which, on examination, they appear to belong."

"The natural productions," that is, of the age of the revival of letters, which was, at the same time, an age of fraud—and, with the highest degree of probability, the productions of Henry Stephens! Henry Stephens was certainly a great man, an illustrious member of an illustrious family of printers in Paris, who contributed greatly to the advancement of the art of printing and to the publication of the literary treasures of antiquity. But if he was the author, as well as the printer, of books which have long been regarded as among the most precious relics of antiquity, we are puzzled to know how to describe his powers. In our moods of superlative wonder henceforward, we shall not say "Aut Diabolus, aut Erasmus," or "aut Cæsar," but "Aut Diabolus, aut Henricus Stephanus." Henry Stephens was a Protestant and an unsparing denouncer of the vice and superstition of his age, and especially in high places. But men are very inconsistent, and the great French printer may have been at the same time a consummate liar, a forger, and a deceiver.

The soundness of the process by which Mr. Cotterill has reached his conclusions may be tested by one instance—an *instantia crucis*—the case of the First (and only) Epistle of Clement. It is admitted that there are three manuscripts of this Epistle, which *seem* to be ancient. "Still (says Mr. Cotterill) it is necessary to observe that no argument in favour of the genuineness of these MSS. can be deduced from their past history. The genuineness of the MSS. can only be proved by proving the genuineness of their contents." The second of these propositions is utterly untenable; and the first is untrue, at least in what it suggests. A sentence or two will explain. The only MS. of Clement known till quite recently is called the Codex Alexandrinus, and was presented in 1628 to Charles I. by Cyrillus Lucaris, the Patriarch of Constantinople. Its takes its name from Alexandria, where Cyril had previously been patriarch, and from which city, it is supposed, he brought it. It was first published in 1633, by Patrick Young, the King's Librarian. This MS., judged by internal signs of age, is ascribed to the fifth century. It is true that we know nothing of its *past* history. But the history of its publication is decisive. Henry Stephens had been in his grave more than twenty years when the Patriarch of Constantinople presented the MS. of Clement to Charles I. We are to suppose, then, that he or some of his contemporary fellow-forgers managed first of all to imprint their work with the signs of great age, and then managed to transfer it by some occult means to the East, where Cyril found it and believed it to be genuine—retaining no copy of it in England, and leaving it to chance to have it recovered and presented to the world at some future period as the work of Clemens Romanus! Is this credible?

In 1875 Philotheos Briennios, Metropolitan of Serræ, published Clement's Epistles out of a MS. discovered in the library of the Most Holy Sepulchre at Constantinople. This MS. *professes* to be of the eleventh century.

Soon after a Syriac MS. of the Epistles was purchased at Paris for the Cambridge University Library, out of a collection of MSS. formerly belonging to the late Oriental scholar, M. Jules Mohl. This MS. *professes* to be of the twelfth century.

By these later discoveries the opinion already held that the so-called Second Epistle was not Clement's has been confirmed; and this document is now seen to be an ancient homily. But a still more important result has been attained The original MS., from which alone the First Epistle was known, was incomplete. It broke

* *Peregrinus Proteus: an Investigation into certain relations subsisting between De Morte Peregrini, the two Epistles of Clement to the Corinthians, the Epistle to Diognetus, the Bibliotheca of Photius, and other writings.* By J. M. Cotterill. (Edinburgh: T. and T. Clark.)

off in the middle of a sentence, and its mutilated condition was obvious. Both the new MSS., the Greek and the Syriac, are complete, and contain six chapters which were wanting in the old, being about one-tenth of the whole. These chapters are now published by Dr. Lightfoot in his "appendix" to his edition of Clement.

In these three MSS., Dr. Lightfoot holds (1) that we have three distinct authorities for the text. "Each has its characteristic errors, and each preserves the genuine text in some passages where the other two are corrupt. (2) The stream must be traced back to a very remote antiquity before we arrive at the common progenitor of our three authorities. This follows from their mutual relations." But what says Mr. Cotterill? In effect this—that these three MSS. are the work of one forger, the Syriac as well as the Greek, and that the variations were made intentionally to deceive those who should be hereafter deceived! "If we suppose our Epistles to have been late frauds (he says) the three MSS. will be forgeries, and must have been written by the same man, or at least have been the offspring of one and the same mind. In this case the archetype must have been the forger's own original draft (or somebody else's draft), or possibly only in his thoughts. But whether it were there only, or also in writing, the three MSS. would be carefully referred to this archetype; and the departures from it would be so contrived as to imitate what would come to pass in the natural order of things. (!) The object in forging three MSS. would be to have, as we have now, three distinct witnesses to our Epistles; and consequently the very same phenomena would be found which now appear in A. C. and S. (the three MSS.) if only the forger's skill were sufficient. The work would not be easy, and it is probable that the forger, however careful, would be betrayed into some inconsistencies." And Mr. Cotterill thinks he was; inconsistencies, however—as he calls them—which only go to show that the three were independent of each other, and that, in the language of Lightfoot, "their mutual relations" prove that "the stream must be traced back to a very remote antiquity before we arrive at their common progenitor."

Mr. Cotterill's method of getting rid of the inference which seems to us, as to Dr. Lightfoot, inevitable and conclusive, from these three MSS., reminds us of nothing so much as of Cardinal Manning's now famous saying that we must be delivered from history by the infallible dicta of the Church. He has proved to his own unchangeable satisfaction, by infallible signs, that "the contents" of the Epistle of Clement are not genuine, but are the product of a forger of the sixteenth century. And *therefore* no amount of evidence can prove that it existed before the sixteenth century. All evidence to that effect must be got rid of, even if it be by a hypothesis which involves the most extravagant improbabilities—among others this, that the forger was gifted with something like prescience, and took precautions which have blinded for centuries the most acute and incredulous critics.

There is another difficulty in Mr. Cotterill's way which he gets over in a manner equally gratuitous. He admits that "there is a mass of evidence which seems at first sight to prove the authenticity of the contents of the MSS., *i.e.*, of the Epistles themselves. Polycarp, Clement of Alexandria, Origen, Eusebius, Jerome, Photius, and others have in one way or other shown their knowledge of Clement's Epistles—of one or of both. In our epistles are found passages to which these writers may be supposed to refer." How, then, shall we get rid of the conclusion that the Epistles in our hand, or rather Epistle and homily, are those which these ancient writers used? Thus—"What forger, desiring to pass off two epistles of his own as the veritable epistles bearing the name of Clement, would omit the references made by antiquity, and content himself with simply writing the title at the head of his MS.?" Our admiration of the forger grows as we proceed. For be it observed that he not only culled out of ancient writers all their references to Clement's letter to the Corinthians, and stuck them somehow into his forged letter, but managed to produce a letter which is in the most obvious harmony with the spirit and aim of Clement; he succeeded in throwing his soul into Clement's position and writing as Clement may be supposed to have written, as indicated by the fragments which have been preserved by other writers. It will not be overlooked that Mr. Cotterill admits that Clement did write a letter to the Corinthians, and that all the references to it which are found in ancient writers are verified by the letter now in our hands—a letter of which we have three copies, belonging, so far as can be judged by all the tests usually applied, respectively, to the fifth, the eleventh, and twelfth centuries; one of them declaring itself to be of the eleventh, and one of the twelfth century; and one of them written in Syriac, with which we do not know that Henry Stephens and his friends had any acquaintance—and yet the letter now in our hands in this threefold form is a forgery of the sixteenth century!*

We have already gone beyond our allotted space and cannot pursue the subject farther. We do not mean to say that all the works which Mr. Cotterill condemns are genuine, in the sense of being the works of those to whom they are ascribed. But it would be hard to convince us that they are the products of the sixteenth century. And, on the strength of the one instance of Clement, we are convinced that the process by which Mr. Cotterill has reached his conclusions is utterly fallacious. Men of science are often unfitted to take large and comprehensive views of things, by their absorption in details. Mr. John Stuart Mill says:—"A man's mind is as fatally narrowed . . . . by giving all his thoughts to the classification of a few insects or the resolution of a few equations as to sharpening the points or putting on the heads of pins." Something of this sort happens to scholars as well. The details, the iotas, of their scholarship master them, instead of being mastered by them; they often draw them into as vain a chase as the pursuit of the *ignis fatuus*. No evidence can supersede that of historic fact, and no quality is more needful for its interpretation than that of common-sense.

BRIEF NOTICES.

The Grounds and Principles of Religion. By JOHN WRIGHT, B.A. (Williams and Norgate.) While we are obliged to say that with some opinions expressed in this work it is impossible for us to express agreement, we can testify to the very great interest and pleasure with which we have read it. It is characteristically a calm and thoughtful statement of the foundations of all religion, with clearly-argued vindications of the government of the world by the Almighty Power. The author writes in the style of a highly-cultured scholar, and with what strikes us as reserve of force. He could use stronger language; we daresay he could declaim with some indignation, but he has judged it to be unsuitable to his subject, and unwise for his purpose to do either. We have not recently met with any book more calculated to influence in the right direction a man of atheistic tendencies. For ourselves, we should endeavour to establish more than the author has done, but that does not prevent us from expressing our sense of the value of his work.

The Rev. Joseph Cook's Monday Lectures. (R. D. Dickinson.) Part XII. includes eight subjects:—"Infidel Attack on the Family," "Natural and Starvation Wages," "Is Justice a Peril to Capitalists?" "Trades Unions a Nursery of Socialism," "Socialism and Universal Suffrage," "Socialism a Political Blunder," "Self-help the Hope of the Poor," and "Co-operation the Help of the Poor." These lectures have given us a higher opinion of Mr. Cook's powers, and especially of his extraordinary versatility, than any that we have yet read. They are devoted to some of the social and political crimes and errors that are to be found in the organisation of American society. The lecturer has especially mastered, as well as it can yet be mastered, the science of political economy, some principles of which are admirably expounded and illustrated. He denounces the crimes of some politicians in the stern language of a prophet of Israel, and attacks in an equally unsparing manner some of the vices of trades unions. Most that is said here—on all subjects—is as applicable to England as to the United States.

Pulpit Gleanings: being Selected Extracts from Sermons preached by the Rev. JOSEPH HALSEY, Anerley. (John Snow and Co.) Selected extracts seldom give an altogether just representation of a writer's power. One is apt to give the best, and only the best, but Mr. Halsey says this is "really an almost random selection of passages from sermons lately preached in the ordinary course of my ministry—passages selected, as a rule, not because of their supposed intrinsic interest or merits, but because they happened to be written more fully than others in the author's MSS." In that case Mr. Halsey's congregation is to be congratulated. The extracts are characterised by good illustration, crisp expression, and directness of purpose.

The World under Glass. By FREDERICK GRIFFIN. (Trübner and Co.) In this gilt-edged and rather attractive-looking book there are about two hundred pages of some of the worst doggerel that we have ever read, with not one line of poetry that we have been able to discover. The author may well say—

> Now, ye who peruse these varying lines,
> Be patient. I would that each verse combines
> Not alone the measure to suit the rhymes,
> But a chain of thought which each branch defines.

A branch defining a chain is certainly rather original. Never mind! "Be patient" with this "holiday tale"! for we are assured that that is what it is intended to be.

Copyright for Patents and Inventions. Vol. I. (T. and T. Clark.) This is a very elaborately-designed work—in fact, it is almost too elaborate. It is described as consisting of "pleas and plans for cheaper books and greater industrial freedom, with due regard to international relations, the claims of talent, the demands of trade, and the wants of the people." It is prefaced by Lord Dreghorn's essay, written in 1772, and Mr. R. A. Macfie has added evidence, extracts, notes, tables, reports, statistics, indexes, making, on the whole, a bulky book of some four hundred pages. The quantity of matter loosely thrown in here, while testifying to the compiler's indomitable industry and his interest in his subject, will, we are afraid, defeat his purpose. He describes it himself, aptly and honestly, as "an agglomeration." Well, so it is!

The Fisherman and his Net. Edited by R. A. KINGLAKE (W. Wells Gardner) is a most interesting description of the work of the late Thomas Steevens amongst the navvies and other labourers about Breen Down. Mr. Steevens was a most devoted man: his reports reprinted here prove both that and the success of his work. And more—that no such work, done even amongst the most ignorant and vicious, by such men, is fruitless.

Silly Peter, by WILLIAM NORRIS (Griffith and Farran), is rightly described as a "Queer Story." It is "of a daft boy, a prince, and a miller's daughter," and all sorts of fairies as well. It is about extraordinary adventures that never did happen, or could have happened: but some young readers will say it is none the worse for that, or even for being "queer;" while, if they want romance here is plenty of it!

THE BURSLEM CEMETERY QUESTION.

(From the *Staffordshire Sentinel.*)

The conference on this subject between the bishop of the diocese and the Burslem Town Council, which followed the consecration service on Tuesday, had no issue except to elicit opinions so contradictory as almost to preclude the possibility of a satisfactory settlement. The position taken by the Town Council is clear and strong. They ask the bishop to allow one unconsecrated chapel to do duty for all denominations. In asking this they call for no surrender of conscientious convictions. Every clergyman has ministered, or may be called to minister, in an unconsecrated building, and it has never been pretended that the rites ministered in such a building are maimed and inefficacious. The chaplain on board ship reads on deck the last services of his church over the bodies of the departed, and those services are none the less solemn to the living because no consecrated roof is overhead. Further, the council only asks that the Churchmen of Burslem shall be placed in the same position as their Catholic fellow-townsmen. For Catholics consecration means something much more than it means according to the very moderate exposition given by the bishop in his address on Tuesday. Yet nobody proposes that the Catholics of Burslem should have a separate consecrated building in which Father Hendren may perform with due ceremony the rites of his church. The ground on which the Town Council proceeds in making this request is one which it shares with the Home Secretary, the Bishop of Manchester, and with other prelates. It is ground the strength of which is admitted by the Venerable Archdeacon of Stoke It was well stated by Mr. Woodall on Tuesday:—"Our standpoint is," he said, "that we object to have to erect a second and unnecessary building merely to provide a separate and exclusive place for one denomination." In other words the council is anxious to keep out of the cemetery the signs of religious division and inequality. It is a Christian object and must, we should think, commend itself to the approval of all but religious partisans. On the other hand, the position taken by the bishop is a strong one. He says the council asks him to do what the law will not allow him to do. The law requires that, if only one chapel is erected in a cemetery, it must be consecrated, and, being consecrated, must be reserved exclusively for the use of the Church as by law established. A second or a third unconsecrated chapel may or may not be provided, according to the discretion of the burial authority. His lordship even added that it would

* The last column of the Syriac MS., of which Clement's letter is a part, says that "it received its end and completion in the year one thousand four hundred and eighty-one of the Greeks (A.D. 1170), in the little convent of Mar Saliba, which is in the abode of the monks on the holy mountain of the Blessed City of Edessa." The monk at whose expense it was prepared, and the writer, are then named. Was all this invented by the *foreseeing* Henry Stephens?

be illegal to put up such a shelter for mourners as the Town Council has resolved to provide.

The first remark which occurs on all this is that, if his lordship has rightly interpreted the law, it is no longer possible to pretend that religious equality exists in England. The adherents of the Established Church have a legal right to require the ratepayers to erect chapels for their exclusive use, and under the Burials Acts they have the right also, if they are sufficiently numerous, to refuse to make any provision for the religious rites of Nonconformists. A stronger case for a reform of the Burial Laws could not be made out than is supplied by this episcopal exposition of the law.

But is the law so imperative as the Bishop of Lichfield thinks? That he has rightly read the letter of the law we do not question; but there is a spirit as well as a letter, and it seems to us that the bishop's error lies in construing the law after the manner of a lawyer, or as a soldier would construe his orders from a superior, rather than after the manner of a statesman. The plain fact is that what the Bishop of Lichfield declares to be illegal has been done by other prelates without any evil, and we think with many good, consequences. It was done by one of his lordship's own predecessors in this diocese. It has been done by the present Bishop of Manchester. How can that which is legal at Norton, in the diocese of Lichfield, be illegal at Burslem, in the same diocese? How can that which was legal a few years ago in Lancashire be contrary to law to-day in Staffordshire? Further, it seems to us that the course ultimately acquiesced in by the bishop, on the suggestion of Archdeacon Stamer, would be not less illegal, according to his lordship's view of the law, than the course decided on by the Burslem Town Council. A building with a single entrance, divided inside by a middle wall of partition, half of which is consecrated and half not, was surely as contrary to the intention of the Legislature when the Burials Act was passed as would be a single unconsecrated building for the use of all denominations. It will be seen that, in our view, the error of the Bishop of Lichfield is that he has too narrowly construed the letter of the law, and has made too little account of that power of tempering the law with a little common-sense which many magistrates exercise, and which, it seems to us, his lordship's predecessor and the Bishop of Manchester have exercised with undoubted advantage to the public in general and the best interests of their own Church in particular.

We have said that there is little prospect of a satisfactory settlement of this vexed question. The bishop holds his views strongly; the Town Council has not arrived at its own conclusion hastily, and its decision, ratified by the decisive majority of fifteen to four, is hardly likely to be reversed. We say this in full view of the fact that the last resolution of the council on the subject was passed by a much smaller majority. That resolution raised a totally distinct issue. It was expressly stated by the mover of it that he acted, not for the purpose of securing a consecrated building, but for the purpose of securing more adequate accommodation than he thought a single chapel would afford. Should his opinion prove to be correct, of course two chapels will ultimately be provided, and the question thus settled to the satisfaction of everyone. But in the meantime the council is apparently of opinion that one chapel will provide as much accommodation as is likely to be needed. Holding this view, it will either fall back on the bishop's former suggestion that no chapel at all should be provided (a course to the palpable inconvenience of which we called attention when the suggestion was made), or it will allow a temporary chapel to be erected by private subscription, on or off the cemetery ground, for use until an appeal to the Legislature has brought the letter and the spirit of the law into harmony with charity and with the theory that all Englishmen have equal rights and privileges.

THE LIBERALS AND THE ESTABLISHED CHURCH.

(From the *Pall Mall Gazette*.)

The influence of the Church of England has been, ever since it existed, one of the Conservative forces of English society. It could hardly be otherwise, since of all historical English institutions it is perhaps the most remarkable and the most unlike any ecclesiastical organisation to be found in other countries. Yet it is only quite lately that its whole weight has been thrown into the scale on the side of formal Conservatism. It is matter of regret and complaint with moderate Liberals that virtually all clergymen and all whom clergymen strongly influence are nowadays Conservatives. Twenty years ago the Liberal clergy mustered in fair strength in all parts of the country. Now they can hardly be said to exist. If a clerical Liberal can be found, he is either an elderly man who retains his old political sympathies, or an eccentric Ritualist burning with zeal for the Orthodox Eastern Church, or eager for disestablishment as the best means of obtaining elbow-room for vestments and ceremonies. This one-sided political complexion of clerical opinion is not quite an unmixed advantage to the party which profits by it, and it is a heavy disadvantage to the Liberals; but it would be absurd to look on it as unnatural. The disestablishment and disendowment of the Irish Church was an ecclesiastical measure quite unlike any other which Whig or Liberal Government had passed. Whig Administrations had carried many laws affecting the Church; but they all passed under the name of Church reforms, and many of them have really strengthened the institution. The abolition of pluralities has enormously added to its power, and the abolition of Church-rates has certainly increased its popularity. The tests and declarations which obstructed the entrance to Oxford and Cambridge were not of any real value to the Church, and their removal has left her position wholly unaffected. There were many protestations when the Irish Church was stript of her endowments that the measure was not directed against the principle of establishments, and that the English Church was fortunate in her divorce from her ecclesiastical companion. But although it was true that many of those who approved of the disestablishment had no wish to injure the Church of England, the noisiest and most active supporters of the measure predicted and desired all evil to her from the Irish legislation. . . . . It would argue more stupidity than belongs to the English clergy if they did not understand that the Liberal party is on the lookout for a policy, and that there is nothing to prevent its adopting one hostile to the very principle of Church establishments if it promised to rally to itself any considerable following.

ECCLESIASTICAL MISCELLANY.

The Earl of Minto is reported to be engaged on a pamphlet treating of the disestablishment difficulty from the point of view of concurrent endowment.

The Rev. Professor Grimley, of the University College of Wales, has resigned. Mr. Grimley will, it is said, devote himself to church work in Brighton.

THE BELGIAN BISHOPS AND THE GOVERNMENT.—The *Etoile Belge* of Brussels urges the Government to recall the Belgian Minister to the Vatican should the Belgian clergy continue to maintain their present hostile attitude towards the Elementary Education Law.

THE CHURCH AND SCHOOL BOARDS.—It is announced that a conference of Churchmen will be held in the City in the first week in November, touching the duty of Churchmen at the approaching School Board elections, and with regard to the working and management of the School Board system.

A MARRIED ROMISH CHAPLAIN.—Much astonishment has been caused at the War Office by the receipt of an application for a pension from Mrs. Butler, widow of the late Roman Catholic chaplain of the forces at Devonport, on behalf of herself and two children. As the marriage was legally solemnised, and as neither the law of the land nor of the service prescribes celibacy, the authorities had no alternative but to grant the pension applied for.

CARDINAL NEWMAN was on Friday presented with a congratulatory address at the Oratory, Edgbaston, by the Earl of Denbigh, on behalf of the Catholics of the Birmingham diocese. The only passage of more than local interest in the Cardinal's reply was the following:—"It has been put about by those who were not Catholics that, as a convert, I have been received coldly by the Catholic body. But if it be coldness, I wonder what warmth is."

THE VICAR OF HORLEY, who recently, as chairman of the local School Board, secured the rejection of an eligible candidate as pupil-teacher because the poor girl was a Baptist, and then had the minutes of the Board altered to fit in with his explanation of his conduct, like Mr. T. T., is determined to keep himself before the public. He has just carried a resolution in the School Board to exclude reporters from its sittings. There are some men who love darkness rather than light.—*Echo*.

EXCOMMUNICATION.—Some time ago Cardinal Count Ledochowski thought fit from his distant Italian shelter to launch against a clergyman named Lizale, living at Schrotz, the severe sentence of the greater excommunication by way of teaching him to be a priest first and a patriot afterwards. This defiant proceeding was met by an immediate appeal to the written law of the State, and his eminence was sentenced to a fine of 2,000 marks and costs, with the alternative of seventy days' imprisonment. As neither his body nor his property is within the reach of execution, the sentence must for the present be merely recorded.—A telegram to the *Opinione* reports that the Rev. — Cornelio, Archdeacon of Piedimonte de Alife, province of Naples, has been excommunicated for holding Liberal opinions. The act of excommunication was affixed to the church door with a bell and candle. The telegram says that there is great indignation among the populace.

REFUSING COMMUNION.—Amongst the applicants for the magistrate's advice at the Thames Police-court on Saturday morning was an elderly lady, who said that she wished to complain of the minister and the churchwardens of a church situated within the district of the court, first for refusing to administer the sacrament to her, and secondly, for not allowing her a seat in the church. In reply to his worship, the applicant, who spoke in a very excited manner, said that the only reasons the church authorities assigned for withholding the sacrament from her and not allowing her to sit in the building was that she had not been christened when she was a child. She was, however, willing to have the ceremony performed now if that would remove the objections that had been raised by the people belonging to the church, but even that did not seem to suit them. Mr. Lushington told applicant that if she was aggrieved she must apply to the Court of Arches at Westminster. Applicant: But can't you give me permission to sit in the church? Mr. Lushington said he had no power to interfere. Applicant then left the court in an apparently very indignant frame of mind.

DR. FALK UPON CHURCH AND STATE.—The *German Review* contains a letter from Dr. Falk, the late Prussian Minister of Public Worship, written in reply to a representation that he should engage in literary work. Dr. Falk expresses the opinion that the time for work of that kind has not yet come, as he hopes to have the opportunity of stating his views in the Prussian Diet, should he again obtain a seat. He cannot, the letter proceeds, repress his anxiety respecting the result of the coming elections. Indeed, he regards the state of affairs, on this account, in a more unfavourable light than others who believe that a general reaction with regard to the relations of Church and State is impending. On the other hand, he does not himself entertain this general apprehension. The Imperial Chancellor, Dr. Falk observes, will certainly not "go to Canossa," if he can avoid it, and he is capable of avoiding a great deal. His (the writer's) real anxiety is on the subject of public instruction. In the matter of education no law exists to stand in the way of reaction. There is no question that the present Administration will meet the demands made to it in a manner quite different to that which he (Dr. Falk) should consider admissible. Much will, however, depend upon the issue of the elections. In conclusion, Dr. Falk says it is satisfactory to note that the most general sympathy and interest are felt in the result of the elections at those places where the most serious defence appears to be offered.

FATHER HYACINTHE.—In the course of an article by Father Hyacinthe in the *New York Independent*, he says:—"We do not wish to found a new religion. We do not wish to introduce, under a Ritualistic form, Protestant doctrines into the bosom of Catholicism. We do not wish to establish in France a communion depending either upon the Greek or the Anglican Church. We simply ask of the Catholic Church, of which we are the children, that she purify herself. The Catholic religion is essentially beneficent, because it is Divinely true. The errors which have crept into its teachings, the abuses which have invaded its practice, have not affected its Divine elements. We have nothing to add or to take from the authentic creeds which express its faith—the creed of the apostles and that of Nice. It is only necessary that, in remaining itself, without undergoing the slightest change in that which makes it what God has appointed it, Christianity cast off the garments which were proper to its infancy, and clothe itself in those which become its manhood. 'I have fed you with milk, and not with meat, for hitherto ye were not able to bear it.' (1 Corinth. iii. 2) Thus understood, the Catholic reform may condense into five propositions its legitimate demands:—I. Rejection of the Infallibility of the Pope. II. Election of bishops by the clergy and believers. III. Preaching of the Bible and general services in the national language. IV. Liberty of marriage to the priest. V. Liberty and morality in the confessional."

LORD BEACONSFIELD AND RITUALISM.—Mr. John Silvester, of the Manchester Protestant Parishioners' Association, recently wrote to Lord Beaconsfield, drawing his attention to alleged Ritualistic practices at Hughenden, and mentioning that there were 480 members of that association who would vote "dead against their own party if they imagined for one moment" that his lordship "was a supporter and abettor of the Ritualists." His lordship replies that he has no power of control over the Vicar of Hughenden. The mode in which Divine worship is celebrated at Hughenden has been formally excepted to, and brought before the consideration of the constituted authorities, and they have decided that there was no foundation for the charges made. With respect to the statement about Lord Beaconsfield increasing his subscription to the church of Hughenden, "Lord Beaconsfield is at a loss to apprehend the meaning of the remark. The Vicar of Hughenden does not depend upon subscriptions for his maintenance, but on a rentcharge secured by statute; while the fabric of the church is still maintained at Hughenden by a Church-rate, and Lord Beaconsfield trusts ever will be." Mr. Silvester was not satisfied with the reply, and wrote again, putting six questions to his lordship, the last of which was as follows:—"How was it your lordship appointed a rector of Ritualistic tendencies when you must have been aware that you would have no power to check his Romanising and blasphemous proclivities?" Lord Beaconsfield, through his secretary, replied as follows:—"It would be quite impossible for him to enter into a controversy on the subject to which you refer, or within the limits of a letter to make you fully acquainted with the true aspect of the case."

DEATH OF DR. JOSEPH THOMPSON.—The Berlin correspondent of the *Times* writes:—The numerous English friends and admirers of Dr. Joseph P. Thompson, the distinguished American pastor and scholar, will receive, if not with surprise, with deep regret, the news of his death, which occurred on Saturday morning last at his residence on the Schönberger Platz, Berlin. The deceased gentleman was born in 1819 at Philadelphia, and graduated at Yale College in 1838. Two years later he was ordained to the ministry, and for a considerable period filled the pulpit of the Broadway Tabernacle at New York. In middle life he travelled assiduously in Egypt and Palestine, publishing his observations from time to time, and ultimately succeeded in constituting the study of Egyptology a branch of American learning, thus uniting the first

link to the last in the golden chain of civilisation. He also contributed largely to the periodical literature of England and America, took an active part in the establishment of various religious and philanthropical agencies, especially such as related to mission work, and was one of the founders of the *Independent* newspaper. Among his numerous works were a life of Christ and some devotional treatises, but the bulk of them were the fruits of his first and favourite study. His health having failed, Dr. Thompson resolved to try the effect of change, and accordingly in about 1872 settled in this city, where he speedily enlarged his already extensive circle of friends. His funeral address over the body of his friend Bayard Taylor, the translator of "Faust," spoken only a few short months ago, was a masterpiece of sincere and eloquent eulogy, and deeply affected all who stood round the bier. He afterwards visited England, was there seized with illness of an apoplectic nature, and returned here to die. A paper read for him at the recent Basle Congress, calling universal attention to the infringement of religious liberty in certain districts of Austria, formed the final production of the pure, warm-hearted, and industrious writer who has now passed away.

THE LATE MR. GEORGE PEARSON.—At a meeting of the Executive Committee of the Scottish Council of the Liberation Society, held at Edinburgh on the 17th inst., the following resolution was passed:—"The chairman having called attention to the death, since the last meeting, of Mr. George Pearson, the treasurer of the Scottish Council, and a most active member of the committee, the committee unanimously agreed to record in their minutes the deep personal sorrow with which Mr. Pearson's removal affected them, their high appreciation of his many and faithful services to the committee and to the cause of Liberation, and their profound sympathy with his widow and family in the irreparable loss they had sustained. Mr. Pearson's clear intellect, his strength of conviction, his uncompromising fidelity to principle, his tenacity of purpose, his urbanity of manner and his admirable business habits, were all conspicuous, and secured for him at once the warm esteem and the perfect confidence of all who were associated with him in counsel and in work. His devotion to the cause of religious liberty was ardent, because it was enlightened, and was based, not only on grounds of political equity, but on convictions which rooted themselves in Scriptural conceptions of the true genius of the Christian religion and the true idea of the Christian Church. The committee deeply regretted his loss as that of one whose enthusiasm was inspiriting, whose steadfastness was confirming, whose integrity was elevating, whose practical services were as valuable as they were ably and cheerfully rendered, and whose courtesy made co-operation with him easy and pleasant in the work in which, in the committee, he had taken so prominent a part." The committee directed that a copy of the minute should be transmitted to Mrs. Pearson, with an assurance of their respectful condolence in the great sorrow which she had been called upon to bear.

THE EX-BISHOP OF DURHAM.—Dr. Charles Baring died on the 16th at Wimbledon, where he had resided since his resignation of the see of Durham, in December last year. The deceased dignitary had for some time been in failing health. Dr. Baring, who was a younger son of the late Sir T. Baring, Bart., was born in 1807. At Oxford he took a Double First in 1829. After leaving the University he took a curacy at Oxford, and subsequently the incumbencies of All Souls', Langham-place, Marylebone, and of Limpsfield, Surrey, in 1855-56. He was consecrated Bishop of Gloucester and Bristol in 1856, on the death of Dr. Monk; and thence, on the death of Dr. Villiers, in 1861, he was translated to the see of Durham, a position the most dignified in the Church of England after the Archbishoprics and the diocese of London. Dr. Baring was Visitor of the University of Durham and Chaplain in Ordinary to the Queen from 1848 to 1856. He was a select preacher in 1842 and 1852. The deceased was an uncompromising Evangelical. On one occasion, when his disposition to check innovation raised some clamour, a large number of the most influential laymen in his diocese united in presenting to him an address expressive of their high sense of the wisdom, piety, and assiduity with which he discharged the duties of his episcopate. In 1877 another address was presented to him by 160 of the leading laity of his diocese. He was invited by them to sit for his portrait, which was to be placed in Auckland Castle as "a memorial of a prelate whose usefulness in his day and generation has been surpassed by none." This intended honour was, however, declined. The magnitude of the labours of Dr. Baring during his seventeen years' administration of the see of Durham will be gathered from the fact that in the matter of church extension he caused to be erected 119 new churches, at a cost of 363,830*l.*, and affording accommodation for 40,530 worshippers. Besides these 129 churches were enlarged and restored at an expenditure of 179,870*l.*, and a further outlay was incurred of 18,534*l.* for burial grounds. The *Newcastle Chronicle* says that from the beginning of his episcopate onward till his graceful resignation, when he declined to accept his rightful pension, Bishop Baring "distinguished himself by those works of faith and labours of love that befit a Christian bishop of the apostolic type. . . . No one in the long roll of bishops of the see of Durham had greater personal independence, or discharged the duties of his office with a higher conception of its responsibility."

PRIESTLY INTOLERANCE IN ROME.—The correspondent of the *Daily News* at Rome sends some painful particulars of a disgraceful act of priestly intolerance which has just occurred in that city. He says:—For some years there lived at No. 17 of the Via Giulia—the quaint old street that runs between the Ponte di Sant Angelo and the Ponte Sisto—one Giovanni Franceschi, a convert, and a very devout convert, to the Protestant faith. A few days ago he was attacked by a severe illness, and he telegraphed to the Rev. Giovanni Ribetti, the Waldensian pastor, then residing at Pinerolo, to come and soothe his last moments. M. Ribetti at once obeyed the summons, and within a few minutes after his arrival in Rome he was at Franceschi's bedside. Franceschi then narrated to him the persecution to which he was daily subjected by his wife and a Catholic dignitary who lived in the same house to make him abjure the religion of his choice. M. Ribetti, however, took no immediate steps in the matter till the morning of the 12th, when the poor infirm Franceschi, to gain a little peace, promised to lend a willing ear to the ministrations of the Romish dignitary aforesaid. M. Ribetti and two Protestant friends then happened to come to Franceschi, and in the course of conversation received from him a full account of what he had suffered and what he had promised, and also a reiterated assurance that it was his one desire to live and die in the Protestant faith. M. Ribetti and his friends then proceeded to hold a brief service in the room, when in burst Franceschi's wife, and loading them with abusive epithets forced them to leave the house. M. Ribetti, convinced by this time of the pressure applied to his parishioner—applied, too, in unfeeling disregard of the poor man's helpless state—called at the police-office, at the Prefecture, and finally at the Home Office, to get the law to interpose between Franceschi and his persecutors. He found no satisfaction, however, at any of these quarters, but was advised by the Commendatore Bolis (the Questor) to get a written declaration from Franceschi that he wished to die a Protestant. If, after such declaration, a persecution continued, then (said Signor Bolis) the authorities could intervene. Franceschi, on being told this, lost no time in committing his declaration to writing, although his wife and her Romish ally did their utmost to prevent him. On the days immediately following M. Ribetti repeated his visits, in compliance, on each occasion, with a written invitation from Franceschi himself. On the morning of the 14th M. Ribetti received a more than usually urgent missive requiring him to come immediately to the sick man's bedside, and, repairing thither, he learned from Dr. Battitini, the physician, that Franceschi's end was nigh; that, in fact, he was moribund. Having had occasion to leave for an hour or so, M. Ribetti returned, only, however, to find the house full of men, women, and children, who kept up quite a hubbub of talking and gesticulating, regardless of the dying man. Beside the pillow stood a priest, who, at the moment M. Ribetti entered, approached him in a menacing manner, and dared him to come near the bed, declaring that Franceschi had retracted, and returned to his ancestral faith. With that he tried to force M. Ribetti out of the room, notwithstanding the scarcely audible expostulations of the dying man, who shook his head and muttered feebly in denial of the priest's assurance that he had abjured Protestanism. M. Ribetti, however, protested against this violence, and disengaging himself from the priest, he planted himself firmly by Franceschi's bedside. At that moment one of the guardians of public security arrived to reinforce the priest, and they both succeeded in thrusting the Evangelical pastor out of his parishioner's room. M. Ribetti, of course, at once applied to the Questura, then to the Prefecture, and finally to the Statia of Public Security of the district. All in vain, however; the victory rested with the priest and his civil auxiliaries. The *Capitale* in publishing the particulars remarks:—"We say nothing to characterise an occurrence like this, unworthy as it is of a civilised community. Shameful is the league between the priest and the guardians of public security against freedom of conscience and the respect due to the dying."

With sunset on Wednesday evening commenced the Hebrew civil year 5640, Thursday being a festival variously designated as Rosh Hashanna (New Year) and Day of the Memorial.

THE PREMIER AND HIS ADMIRERS.—The London correspondent of the *Manchester Examiner* writes:—"I am told by one who has the best opportunities of knowing that the Californian presentation to the Premier was nothing more than an elaborate joke. Nobody on the deputation which presented the casket had anything to do with California, nor did anybody in California subscribe towards the box. The fact was that a lady of an enthusiastic temperament asked people in San Francisco to sign an address to Lord Beaconsfield, and to humour her they did so. The address was entrusted to certain parties here for presentation, and according to my informant some wag amongst them suggested that they should give his lordship a gold casket with it, which was accordingly done. Of course Lord Beaconsfield took the casket without asking any questions, as he would have taken Mr. Turnerelli's wreath had that gentleman gone about his business with a little more discretion. The box in question certainly came from California in the sense that the gold of which it was made was dug in that country, but in that sense only."

Religious and Denominational News.

The *Sheffield Independent* understands that the total amount promised to the Wesleyan Methodist Thanksgiving Fund is nearly 173,000*l.* Circuit and other meetings continue to be held, by which the contributions are gradually increasing.

Recently, Lord Adelbert Cecil (brother of the Marquis of Exeter) has at intervals been holding evangelistic services in the Corn Exchange, Bourne, Lincolnshire. The noble lord is an eloquent preacher, and his services are well attended

The Rev. Alexander Wilson, B.A., for fifteen years the minister at Hanover Chapel, Stockport, has accepted a very cordial and unanimous invitation to the pastorate of Brunswick-square Congregational Chapel, Bristol, and will commence his labours there on the first Sunday in November.

The Rev. Walter Searle, of Union Chapel, Plymouth, has accepted a unanimous invitation to become the minister of Westminster-road Congregational Church, Birchfield, Birmingham, which was opened by the Rev. Dr. Raleigh yesterday, the 23rd inst.

THE LATE DR. MORTON BROWN.—We understand that within the next few days something practical will be done with reference to the proposed memorial to the late Dr. Morton Brown. A meeting of those interested in the object will be held—probably on the invitation of Mr. Skillicorne or Captain St. Clair-Ford—to discuss the exact form the memorial shall take, and the steps necessary for carrying it into effect.—*Cheltenham Examiner.*

IRISH CONGREGATIONAL UNION.—The annual meetings of the Congregational Union of Ireland are to be held next week in Dublin, from Monday, September 29, to Friday, October 3. The chief meetings of the week are to be held in the Congregational Church, York-street, Dublin, on Tuesday, Wednesday, and Thursday evenings, but the business of the Union is to be transacted in the mornings of the different days, when papers are also to be read on various subjects, such as evangelistic work, Sabbath-schools, &c., by ministers belonging to the Union. The Rev. G. S. Barrett, of Norwich, attends the meetings as the representative of the English Union, and the Rev. J. M. Jarvie, of Greenock, as representative of the Scotch Congregational Union. The Rev. W. W. Tubb, Secretary of the Irish Evangelical Society, and ministers from various parts of Ireland are also expected to attend and take part in the meetings.

MR. SPURGEON'S SON.—One of the Rev. C. H. Spurgeon's sons, Mr. Thomas Spurgeon, will very shortly set sail for Australia, a step rendered necessary by a feeble state of health. On Sunday morning week he was to have occupied the pulpit at the Borough-road Chapel, Southwark (the Rev. G. W. McCree's), but was unable to attend. The following letter was read—"It is my painful duty to inform you that I shall be unable to fulfil my promise for Sept. 14. I have been compelled to cancel all my engagements, owing to serious cough and cold. What is worse, I am obliged once more to set sail for Australia, as I dare not risk a winter here. It will be a great trial to leave home again. Pray for my dear parents, and for me, and kindly excuse me for Sept. 14. How disappointed I am I cannot tell. All will be well, though, I'm sure."

MANCHESTER.—A public meeting to welcome the Rev. Henry Wright as pastor was held on Monday in the Grosvenor-street Baptist Chapel. Mr. R. Davis, the senior deacon, presided. There was a very large attendance. Mr. Charles Nickson explained the grounds upon which Mr. Wright had been called to the pastorate. From Dr. Maclaren he read a letter apologising for absence, but heartily joining in the welcome to Mr. Wright. Mr. Wright detailed the circumstances and motives which had led him to accept the pastorate. Speaking of creeds, he said that he had views and beliefs of his own which had not been derived simply from the lips of other men; but instead of presenting his hearers with the skeleton of a creed, he should present the living, loving Saviour. Addresses were afterwards delivered by the Revs. Dr. Thomson, T. G. Rooke, president of Rawdon College; T. Hocking, of the Free Church College; C. A. Davis, of Bradford; H. E. Gregg, and J. P. Carey.

BRADFORD.—The memorial-stones of a chapel and school in connection with the United Methodist Free Church at Laisterdyke, near Bradford, were laid on Saturday afternoon. The buildings will cost about 3,500*l.* The dimensions of the chapel are 55ft. 6in. by 47ft. 4in, with galleries all round, and accommodation will be found for 800 worshippers. The schoolroom, underneath, will be well lifted out of the ground. The style is Italian. The front of the chapel is bold and effective. On Saturday the gathering was large. The proceedings were opened with devotional services conducted by the Revs. W. Beckett, W. R. Sunman, and W. Howe. The Rev. G. Warne (superintendent of the circuit) laid one of the stones, as representing an old friend, Mr. Isaac Gaunt, of Farsley, on whose behalf he handed over to the treasurer a cheque for 20*l.* and also another sum (10*l.*) as an expression of his (Mr. Warne's) personal liberality. Mr. Gaunt had previously given 50*l.* Mr. W. Redmayne laid the second stone, under which was placed a bottle containing various documents, &c.

SITTINGBOURNE.—The Rev. J. E. Gibberd, of Zion Chapel, Dover, having accepted a unanimous invitation to the pastorate of the Free Church, Sittingbourne, a valedictory service was held on Sept. 18, in the schoolroom of Zion Chapel. A numerous company sat down to tea, after which

there was a public meeting, presided over by the Rev. Peter Ward, of Russell-street Chapel. The chairman having addressed the meeting, Mr. T. Pain, the senior deacon, in the name of the church and congregation, presented Mr. Gibberd with an inscribed purse containing thirty guineas. After a hearty acknowledgment by Mr. Gibberd, addresses expressive of Christian sympathy, and cordial goodwill and best wishes, were delivered by Mr. Bourdeaux and Mr. Griffiths. Any communications to the vacant church may be addressed to Mr. T. Pain, 11, Priory-road, Dover.

THE LATE REV. ARTHUR WILLIAM DODGSHUN.—At Queen-street Chapel, Leeds, on Sunday evening, the sermon preached by the pastor, the Rev. William Thomas, had special reference to the recent death of the Rev. Arthur William Dodgshun, missionary in Africa, and formerly a member of the church at Queen-street. There was a large congregation. The preacher took his text from the 11th of Hebrews, part of the 4th verse—"He being dead yet speaketh." Having sketched the early history, and especially the religious history of Mr. Dodgshun, and referred to his entrance upon missionary work, Mr. Thomas read impressive extracts from the letters and last journal of the deceased, and closed with an earnest exhortation to the highest consecration of life. — *Leeds Mercury*. [We understand that the information expected by the Zanzibar mail on Monday relative to the sudden decease of the young missionary did not arrive, and that the London Missionary Society have now been nine months without any intelligence relative to their mission at Lake Tanganyika. News has, however, been received of the progress of Dr. Southon and party, about a hundred miles beyond Mpwapwa, where it will be remembered they consigned to their last resting-place the remains of the lamented Dr. Mullens.]

BRISTOL CONGREGATIONAL INSTITUTE. — The opening meeting of the ensuing session was held on Wednesday, Sept. 17, at Christ Church, Sneyd-park, Bristol, under the presidency of the new principal, the Rev. J. P. Allen, M.A., late of Gloucester. After a pleasant visit paid by the students to the grounds of James Derham, Esq., and after a tea provided for the friends by the kind thoughtfulness of the ladies at Christ Church, the formal proceedings of the evening commenced by the reading of Scripture and prayer by the Rev. E. S. Prout, M.A., of Bridgwater. Mr. Allen then delivered his introductory address, and was followed by Christopher Godwin, Esq., and the Revs. G. Wood, B.A., H. Arnold Thomas, M.A., L. H. Byrnes, B.A., S. Hebditch (of London), and T. Broughton Knight. Mr. P. Grant, as their senior, spoke on behalf of the students, and prayer was offered by Mr. W. Mack and the Rev. R. C. Pritchett. Messages of regretful apology for unavoidable absence were received from the Revs. U. R. Thomas, D. Lloyd, and H. Harries, M.A. The meeting was bright in spirit and earnest in tone, leaving on all hearts an impression full of promise for coming days. Several of the city pastors pledge themselves to periodic visits to the institute for the purpose of direct intercourse with the students, homiletic and spiritual, and it is hoped that some of the local churches will be served by the students as curates or missionaries, a practical and invaluable element of training for their future life-work.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—The autumnal session of the Congregational Union of England and Wales will be held in Cardiff during the week commencing Oct. 13. The Rev. Dr. Mellor preaches the opening sermon. On Tuesday the Rev. W. Cuthbertson, B.A., delivers the presidential address, followed by Mr. Henry Spicer, who will submit a paper on questions connected with the reform of the existing college system, and a resolution upon the subject will be passed. The removal and settlement of ministers will be next discussed, and a resolution moved recommending the county associations to consider the desirability of appointing a confidential committee, with which vacant churches and unsettled ministers may correspond. A resolution on the closing of public-houses in Wales on Sunday will follow. At an afternoon sectional meeting the subjects will be the value of colportage, as an evangelistic agency, and the importance of its systematic local operation, also the application of business methods to church administration. On Wednesday the Rev. G. S. Reaney, of Reading, will submit a paper on special missions, and it will be proposed :—

That the Assembly commends the question of special missions for the revival of spiritual life in churches to the consideration of county associations, with the view of determining whether they should take steps within their several limits for the conducting of such missions by competent and well certified ministers, and suggests that the council of the Church Aid and Home Missionary might render good service to churches, if in correspondence with the executive committee of the several associations it undertook to aid them in making the necessary arrangement.

A paper on the "Position, Prospects, and Responsibilities of Welsh Congregationalism," by the Rev. T. Rees (Swansea), will follow. On Thursday the resolution postponed from the annual meeting, in regard to home missions, will be produced. Mr. Alfred Barnes, J.P., will read a paper on the "Connection between Spiritual Life and the Consecration of Money"; and the Rev. Henry Oliver, B.A. (Newport), on the "Sunday-school in the Welsh Church Life." Amongst other gatherings will be the joint meeting of the Church Aid and Home Missionary Society and South Wales Association, at which Mr. Henry Richard, M.P., the Revs. W. Clarkson, B.A. (Birmingham), B. Williams (Swansea), Joseph Waite, B.A. (Cardiff), and E. G. Hartland will be speakers. A meeting for working men—chairman, Mr. C. R. Jones, of Llanfyllin—addresses by the Revs. J. Thomas, D.D. (Liverpool), R. S. Williams (Bethesda, Carnarvonshire), and Simon Evans (Hebron). A meeting for the exposition and enforcement of Free Church principles at Newport. Addresses by the Revs. H. E. Arkell (Southsea), W. M. Statham (London), and J. Guinness Rogers, B.A. (London). The Rev. Baldwin Brown, B.A., will preach at Newport; and the session will be concluded by the meeting for exposition and enforcement of Free Church principles, at Cardiff, addresses being delivered by the Revs. W. Spensley (London), J. Morlais Jones, and others.

URMSTON, LANCASHIRE.—On Saturday afternoon Mr. Henry Lee laid the foundation-stone of a school chapel for the use of the Congregationalists of Urmston and Flixton. The site of the building is a few hundred yards from the Urmston railway station. When circumstances permit, it is intended to erect a handsome chapel close to the structure now in course of erection, which will then be wholly devoted to educational purposes. The school chapel will be a two-storey building, and will be in the early Gothic style of architecture. The estimated cost is 2,120*l.*, towards which 1,000*l.* has been raised. The ceremony on Saturday was attended by a large number of Congregationalist ministers of Manchester and the district. After a brief statement from the Rev. Thos. Wallis, who said that the Lancashire and Cheshire Chapel Building Society had allowed them 400*l.*—(applause)—Mr. Henry Lee laid the stone, and then said he supposed it must have been on the spur of necessity that the Congregationalists of Urmston had decided to build a chapel in such a period of depression, and congratulated them on the courage which had led them to take that step. As a denomination the Congregationalists had made some progress. Although they were not numerous they had had a good deal to do with the history of this country in days that were past. They had to some extent shaped its laws, and had been the means of stirring up the love of liberty in the minds of the people. The Bishop of Manchester, during the previous week, alluded to what was taking place 200 years ago, when his lordship said the Parliament of this country was engaged in making laws against Nonconformists. But the bishop said the time had now come when they were enjoying the blessings of civil and religious liberty. The bishop rejoiced in that, and that the period of intolerance was passing or had passed away; but he did not tell them who were mainly instrumental in bringing about that happy state of things. The Independents of this country had a great deal to do with laying the foundation of that state of things, and to them the honour ought to be given. All classes of writers had mentioned that fact, and the Bishop of Manchester might have gone out of his way and said it was through the efforts of Nonconformists themselves, the spirit they manifested, the temper they displayed, and the persistent love of liberty which had always been present with them, which had led them to do the work, and that, notwithstanding the enormous opposition of the Church and the State, they were enabled to impress upon this country those great principles for which their predecessors had fought and bled. (Cheers.) Their principles were spreading not only among their own members but among other churches. The Presbyterians acknowledged their obligations to them in a great measure, and they knew that the church which he (the bishop) referred to as being, he hoped, the church of the people would have to be established on principles that would leave the congregations to select their own ministers, which was one of the great cardinal doctrines that had been advocated by the Independents. The Rev. G. C. Empson, the Rev. J. Macdougall (Darwen), and others took part in the proceedings, which were followed by a social meeting held in a marquee erected close by. The chair was occupied by Mr. William Armitage. Addresses were delivered by the Revs. E. Armitage, M.A., A. Mackenna (Bowdon), F. Carter, J. Macdougall, and G. C. Empson; Messrs. Abraham Haworth, H. S. Crompton, R. B. Taylor, and G. Ford.

CONGREGATIONALISM IN NEW WANDSWORTH.—"A. C." writes:—"On Sunday last anniversary services were held in the East-hill Congregational Church, New Wandsworth. The Rev. Jackson Wray was the preacher, and a crowded congregation assembled both morning and evening. The present beautiful and commodious building is, it appears, the successor of a very venerable Nonconformist structure. The original chapel was founded in 1573. In 1860 the building, which had passed into the hands of the present church, was superseded by one more suited to the times, to be in turn superseded by the present modern erection. This last undertaking involved an expenditure of 5,300*l.*, of which some 1,300*l.* remains unpaid. I felt some little curiosity to see and hear a man who had outgrown the restrictions of Wesleyan Methodism, and so wended my way towards East-hill on Sunday morning. I found the tasteful edifice comfortably filled on my arrival, and as I looked round the church I could but admire the zeal and energy which I felt sure had been expended in the raising of such a beautiful religious home. The appearance of the preacher as he made his way to the pulpit helped to explain his secession from Methodism. That fine manly countenance hardly became a willing slave of the Legal Hundred. He was clearly too broad in his sympathies for good old John Wesley's yard measure; too good a man, in short, to make a good ecclesiastic. The service was a most enjoyable one, and it occurred to me more than once that the habitual absentees from church services suffer serious loss from their neglect of such Sunday privileges. I doubt if any secular amusement could afford more real enjoyment than a well-conducted Congregational church service. In the anthem and first hymn a body of sacred harmony ascended from the thousand-strong audience worthy alike of the day and place. In prayer Mr. Wray will not compare with our best Nonconformist divines. There is too much mannerism and too obvious a suggestion of the performer. The *ego* is bad enough in a sermon, but in so sacred an exercise as prayer all oratorical effort is simply intolerable. The same remark applies to the reading of the lessons. Why do not Nonconformist ministers take a hint from Church of England ministers, and avoid as they would profanity almost any attempt at dramatising Scripture? It almost raised a smile to hear the text announced. Of course the mention of Paul's 1st Epistle to Philippians at once suggested the inevitable, 'For me to live," &c. I suppose any one of us has heard at least a thousand sermons from those incomparable but sorely hackneyed words. It is due to Mr. Jackson Wray, however, to say that his treatment of them was anything but commonplace. By a variety of original touches the wondrous strength of the words was brought out in a manner all his own, and his graphic description of the miser, to whom to live was gold, as an antithesis to the apostolic picture, was very powerful. Equally excellent also were the preacher's comments on the closing part of the verse 'and to die is gain.' At the close of the sermon, which was listened to with rapt attention by the large congregation, a collection was taken up on behalf of the building fund. From inquiries made I learnt that the congregation is at present without a minister. It seems hardly likely, however, that so splendid a sphere of usefulness will long remain unoccupied. Surely there should be at New College or Cheshunt some earnest and efficient men fitted for it. I conclude with a word of hearty congratulation for the New Wandsworth Congregationalists, and I should feel almost compensated for my want of power to render them efficient help in clearing off their liabilities by knowing that this brief notice in the *Nonconformist* had induced someone who had the power to do so. In my judgment it is impossible to exaggerate the value of such centres of evangelical life."

THE WILTS AND EAST SOMERSET CONGREGATIONAL UNION.—The autumnal meetings of this Union were held on the 9th inst., in Morgan's-hill Chapel, Bradford-on-Avon. On the previous evening a sermon was preached in the same building by the Rev. F. Beckley, of Bath. On Tuesday morning the proceedings opened with a prayer-meeting, followed by a conference, which was presided over by the Rev. B. Beddow, of Bradford. After a few introductory remarks from the chairman, the Rev. W. Clarkson, B.A., read a paper on "General Education in its Bearing on Sunday-school Work." He said he had undertaken to deal with the question of protection from without—what they could do to save their Sunday-schools from being prejudicially influenced by the operations of the existing Education Act. The principal feature of that Act was that it introduced very effective means of compelling attendance at school in the rural districts of the country by means of direct and indirect compulsion. Those means were not mere pretences; they were operative, and would be more and more, he had no doubt. What they had to consider was this—that it meant a very large influx of the children of Nonconformist parents into National schools in the villages. That was a very serious fact for them to consider, for it meant that the children would be taught the Church Catechism and other things which they would a great deal rather they were not taught. It also meant that many of the children would be led to attend the Church Sunday-school instead of the Nonconformist Sunday-school. In many cases the teacher of the day-school was the superintendent of the Sunday-school, and he was under a very great temptation to go as far as the law would allow him in inducing those who came to his school in the week-day to come also on the Sunday. One thing, Mr. Clarkson thought, remained pretty clearly as the result of the action they had taken in the past—that if anything was to be done they must proceed at once to do it alone, without waiting for concerted action. Parents should be invited to use the "conscience clause," and they should be assured that there was no reason whatever why their children, although attending a National school on a week-day, should not go to a Chapel Sunday-school on the Sunday. After the reading of the paper, a resolution was carried, on the motion of the Rev. T. Mann, seconded by the Rev. J. M. White, instructing the Education Committee of the Union to watch the operations of the Act, and see that it was not worked to the prejudice of Nonconformist Sunday-schools. Mr. W. J. Stent followed with a paper on "Sunday-schools, and How the County Union may Help Them." He wished to stir the churches up to more earnestness on behalf of the religious instruction of the young. Secular education was rendering the question of Sunday-school teaching more urgent, and of vital importance. It must lead to a more elevated and thorough standard of teaching, to meet the demands which the enlarged and growing capacity of the

children would create. First, by inducing the teachers to gain more power in teaching, through self-education and diligent study of the Scriptures; by weekly meetings of the teachers, and by any other method that may suggest itself, so as to enkindle in all the schools more intelligence, and a fuller realisation of the importance of the work. The Rev. T. Mann, in moving a resolution conveying the thanks of the Union to Mr. Stent, and urging the Education Committee to cultivate the Sunday-school department of Christian work, said he was increasingly convinced that they, as a union of churches, must make the Sunday-school more and more an object for their consideration and cultivation. If they could get larger classes with superior teachers and good class-rooms, they would be raising the character of their schools. Still, they must make the best use of the materials they had, and try to improve them. Mr. P. Le Gros seconded the motion, which having been adopted, the discussion was continued by Mr. W. B. Harvey, who was in favour of personal influence rather than the forming of larger classes; the Rev. T. Wallace, who urged vigilance on the part of teachers; Mr. Taylor, who said the teachers' aim should be to win the children to Christ; the Rev. R Rew, who advocated the holding of special services for children; Mr. G. N. Haden, and others. The Chairman, in closing the discussion, expressed his opinion that there was a danger of children nowadays being over-taught and under-educated. The next paper, on "Church Fellowship: what it is, and how to improve it," was read by the Rev. F. W. Clarke. On the motion of the Rev. T. Mann, the following resolution was carried unanimously:—

That this meeting is deeply impressed with the importance of securing more of the reality of Christian fellowship in our churches; that there is too much isolation amongst our church members, and consequent decline of spiritual and social religious life; that this meeting is thankful for the valuable suggestions made in the paper now read by Mr. Clarke, and commends this subject to the prayerful consideration of all our pastors and churches, and that its discussion be resumed at our spring meeting.

The evening meeting was presided over by Mr. G. N. Haden, who spoke of the benefit arising from the union of the churches, the stronger churches being of help to those which had to strive against so many difficulties in the villages. If ever there was a time, he said, when they ought to hold together and endeavour to further the cause of Christ, it was now, and he counselled all to be very much in earnest. The Rev. T. Mann gave an account of the work that was being done by the Union, which was formed by the Rev. Mr. Jay and others, in the year 1798. No less than fifteen mission pastors were sustained, partly by their own people and partly by that Union. When he first became secretary of the association, its annual income was only about £150, now it was £1,426 4s. 9d., most of which was gathered in the county, and the whole of it devoted to the spreading and maintenance of the Gospel of the grace of God within their own precincts. Addresses were subsequently given by the Rev. G. M. White, on "The Converting Work of the Church"; and by the Rev. W. M. Blake, on the "The Confirming Work of Christ"; after which the meeting was brought to a close with singing and prayer.

THE LATE MR. WILLIAM LOGAN.

(From the Edinburgh Daily Review)

We regret to announce the death of Mr. William Logan, the well-known temperance reformer, and editor of "Words of Comfort for Bereaved Parents," which took place at ten minutes to five o'clock on the afternoon of Tuesday last week at his residence, Abbotsford-place, Glasgow. Mr. Logan's death was the result of a severe internal ailment, which, after recovery from two previous attacks, the first of which occurred about two months ago, returned on the 9th inst. with fatal vigour. Mr. Logan was in his sixty-sixth year, having been born on Dec. 29, 1813, in the neighbourhood of Hamilton. When a youth in Glasgow, in 1829, he came under the influence of the Rev. Dr. William Anderson, of John-street. He entertained a strong wish to enter the foreign field as a medical missionary, and with this view he attended a course of preparatory study at Anderson's College; but this purpose he abandoned, and in 1838, under the superintendence of Mr. David Nasmith, the founder of town and city missions, he was appointed to labour as a missionary in the district of St. Giles, London. In that haunt of degradation he met with some narrow escapes and stirring incidents. From London he was, after a few months, transferred to Leeds, and from thence, in 1840, he removed to Rochdale, where he stayed for about two years, and was missionary to the firm of Messrs. Bright, with whom he stayed two years, and was subsequently on terms of correspondence and friendship with the Right Hon. M.P. for Birmingham. Towards the close of 1841, he returned to Glasgow, where he laboured as a city missionary till March, 1850, when he was appointed as superintendent of a town mission started in Bradford; but within a few years he finally settled in Glasgow, where, amid frequent labours, as formerly, as a temperance advocate, he commenced a new enterprise, that of conducting commercial dining-rooms on temperance principles, a business which met with a large measure of success. In March, 1843, Mr. Logan published a pamphlet on female immorality, which was much commended by the Press for the skilful and delicate manner in which the subject was handled. Of this tract 7,000 copies were sold. In 1871 he published a volume of about 240 pages on the same topic, under the title of "The Great Social Evil: its Causes, Extent, Results, and Remedies." He was likewise author of "The Moral Statistics of Glasgow," and "The Early Heroes of the Temperance Reformation." The book, however, by which he will be best remembered is his "Words of Comfort," already mentioned, which, suggested by the death, in her fifth year, of one of his children, and originally published in 1857 as a tractate of seventy-two pages, extended to a bulky volume of several hundred pages, and besides an American edition has gone through nine British editions, with a circulation of 22,000. In addition to these publications, Mr. Logan, as literary executor of the Rev. Dr. William Anderson, who died in 1872, reissued his work on "Regeneration," and he employed Mr. Gilfillan—whom he supplied with large materials—to write the biography of Dr. Anderson, published in 1873, and which is done after Mr. Gilfillan's most brilliant manner. Mr. Logan was a warm friend of foreign missions, and of every truly philanthropic and Christian movement; a man of catholic nature and generous sympathies; liberal beyond most men, but modest and unostentatious. He was also for a long course of years, we may mention, a valuable correspondent, as well as reader, of the *Nonconformist*. Mr. Logan was a member of the East Campbell-street United Presbyterian Church (Rev. Dr. Wallace's), but respected and loved by ministers and laymen of all Evangelical denominations. Mr. Logan leaves a widow and two young children, besides a son by a former marriage—the Rev. William Logan, M.A., the minister of Bloomgate United Presbyterian Church, Lanark, to which he was ordained in April last, as successor to the Rev. D. Maclean.

THE END OF THE ZULU WAR.

Cetewayo was captured on Aug. 25, after a protracted pursuit. To Captain Lord Gifford belongs the credit of having first tracked the fugitive King until he had him under his eye in a glen surrounded by bush and hilly country. Afraid lest he should escape, however, Lord Gifford did not swoop down upon him, but sent for a larger force, and this was brought up by Major Marter. The place where the King was was thus surrounded, and he was secured a prisoner, with the small number of followers that accompanied him. Foiled, says the Ulundi correspondent of the *Daily News*, in his attempt to break through our toils to the coast, Cetewayo doubled back to the Ngome Forest, Lord Gifford still being hard on his track. On Aug. 27 he took Cetewayo's sleeping mat at a kraal where the King had slept. Two lads were found there, and, as they denied all knowledge of Cetewayo's whereabouts, they were blindfolded, and a volley fired in the air. The ruse succeeded, and one, exclaiming, "My brother is shot," promised to lead Gifford to the King's retreat. Led by this boy he threaded the defiles of the forest at night, and after a wild perilous ride, reached at dawn of the 28th the spot, which was in an open glade. Fearing the escape of the King to the surrounding forest, Gifford sent back intelligence and waited till night to make the capture. While lying hidden he watched the King slaughter an ox, and then descried a body of cavalry on the ridge opposite the kraal. This was Major Marter, who was commanding a party of dragoons. He had received Lord Gifford's intelligence, and moving down on the opposite side effected the King's capture. At two o'clock p.m., too sore to ride and too footsore to walk, Cetewayo was brought to the camp in an ambulance cart. On the road eleven of his followers attempted to run away. Five were shot down; the others made good their way into the bush, where it was hopeless following them. This news has been received with great rejoicing in Natal, and with the capture of the King the war is regarded as at an end. All the leading Zulu chiefs have surrendered. Methlaj, the son of Sirayo, whose extradition was demanded in Sir Bartle Frere's ultimatum, Umges, Tymai, the King's brother, Usinwelu, Usiteon, and Seketawayo have surrendered, delivering up at the same time a number of guns belonging to Cetewayo, and the cattle captured from the British at Isandula. At a gathering of Zulu chiefs Sir Garnet Wolseley announced to them that Zululand would be divided into three parallels under four white Residents, of whom John Dunn would be one. The Boers still maintain a sullen, if not defiantly hostile attitude, and Sir Garnet Wolseley, it is said, will have to direct a strong force against Secocoeni, who is still in the field against us, though little attention has recently been paid to him.

The following telegrams from Natal have been published by the War Office:—

FROM GENERAL SIR G. J. WOLSELEY TO THE SECRETARY OF STATE FOR WAR.

ULUNDI, August 29. No. 13.—Cetewayo was captured yesterday in heart of Ngome Forest by patrol under command of Major Marter, King's Dragoon Guards. Usebuba has submitted, and is in my camp. All the important Zulu chiefs have now made their submissions. I shall hold meetings of Great Chiefs on Sept. 1 or 2, when I shall announce division of Zululand, and names of the chiefs who are to hold independent chieftainship in the several districts, and these will then sign the terms on which they agree to hold their chieftainship. I hope to leave this on Sept. 5 for Transvaal, when all the troops will withdraw from Zululand, with the exception of small column engaged in pacification of country to north-west, where the semi-independent chiefs of Maculusi district have not yet submitted. I have two officials of Natal Government to represent the British Power, one in the north and one in the south of Zululand. They will have no executive or administrative functions, but will be the eyes and ears of the Government; they will have temporarily a small bodyguard of Natal natives. Health of troops good.

ULUNDI, Sept. 1. No. 14.—I have received your despatch of July 24, communicating Her Majesty's gracious message of congratulations upon the victory of Ulundi, and her desire to be informed of the condition of the wounded. Her Majesty's message has been conveyed to the troops; the wounded officers and men are doing well; they are all most grateful for Her Majesty's gracious inquiries.

ULUNDI, SEPT. 1.—Most satisfactory meeting of chiefs to-day, when six, including the chief John Dunn, signed the following terms; the six other chiefs selected for territories were absent, having mistaken the day for the meeting; they will arrive shortly:—

1. I will observe and respect whatever boundaries shall be assigned to my territory by the British Government through the Resident of the division in which my territory is situated.

2. I will not permit the existence of the Zulu military system, or the existence of any military system of organisation whatever in my territory, and I will proclaim and make it a rule that all men shall be allowed to marry when they choose, and as they choose, according to the good ancient customs of my people, known and followed in the days preceding the establishment by Chaka of the system known as the military system; and I will allow and encourage all men living within my territory to go and come freely for peaceful purposes, and to work in Natal and the Transvaal and elsewhere for themselves or for hire.

3. I will not import or allow to be imported into my territory by any person, upon any pretext or for any object whatever, any arms or ammunition from any part whatsoever, or any goods or merchandise by the seacoast of Zululand, without the express sanction of the Resident of the division in which my territory is situated; and I will not encourage or promote, or take part in, or countenance in any way whatever the importation in any other part of Zululand of arms or ammunition from any part whatever, or goods or merchandise by the seacoast of Zululand, without such sanction; and I will confiscate and hand over to the Natal Government all arms and ammunition, and goods and merchandise, so imported into my territory, and I will punish by fine or by other sufficient punishment any person guilty of or concerned in any such unsanctioned importation, and any person found possessing arms or ammunition, or goods or merchandise, knowingly obtained thereby.

4. I will not allow the life of any of my people to be taken for any cause, except after sentence passed in a council of the Chief Men of my territory, and after fair and impartial trial in my presence, and after the hearing of witnesses; and I will not tolerate the employment of witch doctors, or the practice known as smelling out, or any practices of witchcraft.

5. The surrender of persons fugitive in my territory from justice, when demanded by the Government of any British colony, territory, or province, in the interests of justice, shall be readily and promptly made to such Government; and the escape into my territory of persons accused or convicted of offences against British laws shall be prevented by all possible means, and every exertion shall be made to seize and deliver up such persons to British authority.

6. I will not make war upon any chief or chiefs, or people, without the sanction of the British Government through the Resident of the division in which my territory is situated.

7. The succession to the chieftainship of my territory shall be according to the ancient laws and customs of my people, and the nomination of each successor shall be subject to the approval of the British Government.

8. I will not sell, or in any way alienate or permit or counteract any sale or alienate or any part of the land in my territory.

9. I will permit all people residing in my territory to there remain, upon the conditions that they recognise my authority as chief; and any persons not wishing to recognise my authority, and desiring to quit my territory, I will permit to quit and to pass unmolested elsewhere.

10. In all cases of dispute in which British subjects are involved I will appeal to and abide by the decision of the British Resident of division in which my territory is situated. In all cases where accusations of offence of crime committed in my territory are brought against British subjects, or against my people in relation to British subjects, I will hold no trial and pass no sentence except with the approval of such British Resident.

11. In all matters not included within these terms, conditions, and limitations, and in all cases provided for herein, and in all cases when there may be doubt or uncertainty as to the laws, rules, or stipulations applicable to matters to be dealt with, I will govern, order, and decide in accordance with ancient law and usage of my people.

ULUNDI, Sept. 2. No. 15.—Cetewayo passed through this camp two days since on his downward journey, under escort. Meeting of great chiefs held yesterday was entirely satisfactory. Clark's column marched this morning for Natal. I shall leave this for Utrecht on the 4th inst. News from Villiers to 25th August; he had advanced without opposition, and proposed visiting some chiefs at junction of White Umvolosi and Pongolo rivers who had not yet submitted. Baker Russell encamped Zinguni Neck on 28th; Umsihe had surrendered to him, and asked to be allowed to join him against other Makulusi tribes who had not submitted; with the exception of this small north-western corner, peace is thoroughly established in Zululand. Lord Gifford leaves for England next mail, with despatches.

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The Nonconformist.

WEDNESDAY, SEPTEMBER 24, 1879.

THE WEEK.

WITH the capture of the ill-fated Cetewayo, and the surrender of the leading chiefs—which was the first message brought by the new cable now completed between Natal and Mozambique—the Zulu war comes to an end. There are still a few malcontents in the north-western districts; operations will be threatened, if not undertaken, against Secocoeni; and final arrangements have yet to be made for the pacification of the Transvaal. But Sir Garnet Wolseley, after providing for the return home of a considerable body of British troops, is now giving his attention to the reorganisation of Zululand. The chiefs have been summoned to Ulundi, and have been informed of the plans of the Chief Commissioner, which are set forth in the official despatch given elsewhere. The Zulus are no longer to be a distinct nation, but the lives and property of the population are secured. All military organisation is abolished, and the country is divided into thirteen provinces governed by independent chiefs, of whom John Dunn is to be one. Two British Residents, one north and the other south, are to give advice to, but not to exercise authority over, the chiefs, but they may be called on to settle differences. The importation of arms will be prohibited, and no chief is to have the power to wage war without the sanction of the Resident, to whom also all differences between European and native will be in the last resort referred. It is also provided that no chief shall be compelled to admit missionaries, and also—an equally wise arrangement—that the general prohibition of the alienation of land shall not be relaxed in their favour. Sir Garnet Wolseley's scheme, which carefully guards against the absorption of Zulu territory by encroaching European settlers, seems calculated in due time to promote the peaceful development of the country. Much will depend upon the disposition of the chiefs, any combination of whom against the new state of things will no doubt be averted by the general satisfaction of the people who have been emancipated from a galling military despotism.

The authentic news from Afghanistan continues to be scanty. Matters have been greatly complicated by the outbreak of troops at Herat against the authority of the Ameer, who has sent a special embassy to General Roberts to renew the assurance of his resolution to put down revolt in his dominions and punish the authors of the outrage in Cabul. Yakoob Khan is said to deprecate the occupation of the capital by British troops. This advice will not be listened to. The arrangements for an advance in force from the Kuram Valley are nearly completed, but there is no authentic information of the opposition likely to be encountered. But the surprise and plunder of a British convoy at the entrance of the Pass of Shutargardan by a party of Ghilzais is an ominous circumstance. There is to be a large force on the other side of the Khyber Pass—with the tribes of which a satisfactory arrangement is said to have been made—to take possession of the Jellalabad route to Cabul, and other regiments are to move upon the line towards the fortress of Ghuznee. Thus the campaign will be very costly, and on a large scale, nor does there seem to be much probability that the Ameer will be able, if willing, to co-operate with General Roberts.

The accounts of the Emperor William's reception in Alsace are conflicting, but there is no dispute as to the magnificence of the military display in Strasburg, and the adjoining villages where the autumn manœuvres have been carried on. In that city the Emperor and his suite were coldly received, and a considerable number of the wealthier classes absented themselves on the occasion. But it was otherwise in the county districts, where the rural population have little reason to regret their severance from France. According to a correspondent of the *Times* the peasantry overwhelmed the royal pair with congratulations and bouquets; in every village there was a triumphal arch; and the "political demonstration" was altogether of such an order as "must leave no regret in the mind of the Emperor that the territory so lately acquired from France by the fortune of arms has already been placed on the footing nearly of an independent unit of the Empire." As might be supposed, the correspondents of the Paris papers give a very different account, alleging that there was a great importation of policemen and hired applauders from Baden and even from Berlin in order to ensure a grand reception for the Emperor. The actual truth will, no doubt, gradually leak out.

Prince Gortschakoff must by this time somewhat regret the course he recently took in making overtures to France, and insisting on the necessity of her taking a fitting place in the European commonwealth. Not only were these advances coldly received, but they provoked a counter-move on the part of Germany. It is rather strange to find the effusive interview between the Czar and the Emperor William at Alexandrowo followed so closely by Prince Bismarck's ostentatious visit to Vienna, which was, and was intended to be, a political demonstration. The German Chancellor was received with almost regal honours. To the marked attentions paid to him by the Emperor Francis Joseph, and the frequent interviews between the Prince, Count Andrassy, and Baron Haymerle, that statesman's successor, additional point was given by the popular enthusiasm shown towards their German guest. His visit appears to have brought about a complete agreement between the foreign policy of the two Cabinets, not formulated in a treaty, but arranged for mutual guidance in the future. Its chief object, we may safely assume, is to provide against Russian intrigues and put an end to Russian aggression in respect to Turkey. The general opinion is that Prince Bismarck's visit will tend to preserve the peace of Europe.

Simultaneously, but in a more quiet fashion, M. Waddington and Lord Salisbury have been holding conferences at Dieppe, where our Foreign Minister is spending his holidays. It is said that the French Minister was able to show, as might have been expected, that he had not compromised himself with Russia, and that a better understanding was established as the joint action of the two Governments in Egypt. But M. Waddington has not moved our Foreign Secretary from his attitude relative to the Greek frontier question, as to which the negociations between the Turkish and Hellenic commissioners have been broken off, or are at least suspended.

There has been a remarkable contest in the county of Morayshire and Nairn for the seat vacated by Lord Macduff's elevation to the peerage. That Liberal nobleman in 1874, by his personal popularity, was the means of emancipating the constituency from forty years of Tory domination. On the present occasion he Liberal candidate was Sir G. Macpherson Grant, and the most strenuous efforts were made by the supporters of the Government to win back the seat. Their candidate was Mr. Brodie, a local and highly-esteemed landlord, who not only had an army of canvassers and numerous paid agents, but the entire influence of the Tory lairds in his favour. The election excited the keenest interest throughout Scotland, and the poll was the heaviest known in the district. The result was that Sir G. M. Grant was returned by a majority of 258 (959 to 701 votes), being 48 more votes than were recorded for Viscount Macduff. We are told that this decisive defeat of the Tory candidate was due to the general disapproval of the "disturbing" policy of the Government, and that this feeling is so general throughout Scotland that heavy deductions will have to be made after the next general election from the twenty seats now held in that country by the Tory party. The successful candidate is favourable to Scotch Disestablishment when the time comes, which suffices to account for the fact that he was actively opposed by the entire body of the Established clergy.

The various revision courts, at which the register on which the general election will take place will be fixed, are now sitting. In one of these, held at Sheffield, it will be seen the claims of three Nonconformist ministers to votes in respect of their chapels were rejected by the revising barrister. This important point will probably be decided by a superior court.

Two important facts may be stated relative to the harvest, which is happily being gathered in under favourable atmospheric influences, and has already been largely secured south of the Tweed. For the most part the samples of new wheat are bad in quality. Reports to this effect come from various quarters, such as Maidstone, Exeter, Chelmsford, Gloucester, and Leicester. Mr. Mechi reports from Tiptree Hall:—"The threshing and dressing machines are now revealing the sorrowful fact that the deficiency in our corn crops, especially on heavy land, and even on well-farmed lands, is greater than was anticipated, verifying Mr. Caird's and Mr. Scott's estimate of thirty per cent under average. We all expected a better result, from the abundance of straw and numerous heads; but the latter are ill-filled with very inferior shrunken kernels, and the straw, although bulky, lacks weight, and has a dark mildewy colour." On the other hand the reports as to the bad condition of the crops in Ireland have been grossly exaggerated, and the predictions of a coming famine are ridiculous. Experienced observers describe the wheat crop as a fair crop except on poor and low lands; oats—being nine-tenths of the corn grown—as excellent everywhere; turnips magnificent; pastures good; and potatoes, though diseased in the usual proportion, more plentiful than usual. The Irish farmers have had a fortnight's fair weather to get in the crops, and "there is a very manifest return of confidence and hope among the peasantry." It would seem, therefore, that the movement for a very large reduction of rent in Ireland on the strength of a bad harvest is somewhat premature, and Mr. Parnell's hints that the occupiers should pay no rent if their demands are not granted, are unwarranted by actual circumstances. The question of a peasant proprietary and land reform is quite distinct from Mr. Parnell's movement, and Mr. Smyth wisely tells his countrymen that the best cause may be injured by being associated with theories which, however good in themselves, are, under present circumstances, impracticable.

The hon. member for Meath makes no progress with his National Convention project. Mr. O'Donnell follows Mr. Mitchell Henry and Mr. J. P. Smyth in washing his hands of it, and Mr. Shaw, the Parliamentary Home Rule leader, has formally objected to the movement, expressing his belief that a convention on the land question would be of some service, and asking why the attention of the Irish people should be diverted "from this great subject to serve any personal sectional or electioneering purpose." Mr. Parnell, however, sticks to his nostrum, and the Home Rulers are once more split asunder.

General Grant, after his prolonged visit to the principal States of Europe, as well as to China and Japan, has returned to the United States by way of San Francisco, where he has received an enthusiastic welcome. In that city he was escorted by a procession two miles long, and the pageant is reported to have been the grandest ever seen in that city. The Republicans of one State have already put forward the General as a candidate for the Presidency; although he some time ago expressly announced that he would not stand again. It seems that Mr. Tilden, the Democratic candidate, is rising considerably in favour in comparison with Mr. Sherman, the foremost Republican candidate; and it is quite possible that General Grant, undoubtedly the most popular man in the Union, may in the end be persuaded to lay aside his scruples in order to ensure a Republican triumph.

Correspondence.

SOME QUESTIONS OF PRINCIPLE.

To the Editor of the Nonconformist.

SIR,—I congratulate you and your readers on the fact that the *Nonconformist* continues steadfast in that faith of great principles which it has held, maintained, and propagated from the beginning. Look in what direction we may such perseverance becomes more and more necessary, and derives augmented encouragement from the constantly increasing and extending ability and disposition to lay firm hold of seminal truths. But then we are not to look for fruit where seed has not been sown. This is the only limit to the confident expectation of a time when, in the words of the Divine oracle given through the pen of Isaiah, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The long delay in the arrival of that happy period is attributable to two things—the purposed dependence of the consummation on uncompelled instrumentality, and the slowness and slackness of the best of men to learn and do their duty therein.

We have had recent, and still present, experience of the stubborn force of these hindrances in three of the four quarters into which geographers divide the earth. And in fact, if we a little push back the retrospect, no quarter is exempt from participation, nor any great political Power from a share, in the responsibility. If North and South in America could not keep the sword in its scabbard; if France and Germany flew at each other's throats; and if, untaught by almost killing experience of foreign war, the people of the former country fell murderously upon each other; if Russia had no sooner scourged the Turk in Asia, as well as him in Europe, than the Czar, with his Ministers and generals, resumed their march upon the wild tribes of the further East; what hope, in such case, was there of England herself escaping the accursed infection, being, as she was, at the mercy of a warlike Administration, too ready to yield to the too natural desire of a standing army for employment and the chances of promotion? And how can Englishmen, though this time they have neither picked a quarrel with another "Christian" State, nor gone the *ne-plus-ultra* length of fighting among themselves, reproach Russia with attacks on Turks or Turcomans when they have allowed themselves to be at one and the same time inveigled into an unprovoked and interminable strife with the Mahomedan Afghans, and into an onslaught, alike needless and unjust, against the most teachable tribe in South Africa, and one, by moral proximity as well as geographical contiguity, within the pacific grasp of missionary teaching?

This is not the first time, and one is afraid it will not be the last, that the moral influences of voluntary British action have been counteracted by the contrary force of political and military measures. There is no help for it but to be simultaneously diligent and persevering in the promulgation and enforcement of sound principles at home, while we slack nothing in our zeal and effort to preach and teach them abroad. It may be hoped, indeed, that God, in His overruling providence, will give us a Minister who will at least recall war to its former place of a last resort, if—although we have seen a member of the Society of Friends among the Queen's responsible advisers—it is yet too soon to expect a Cabinet pledged to universal peace. But the inequalities of civilisation among nations nominally "Christian," and in detail to a great extent really such, are still so wide that, to say nothing for the present of numerous tribes whom Christian teaching has either not touched or but little affected, it remains the most difficult of the best-intentioned statesman's contingent tasks to keep the peace with every State around us. I neither say nor think that this is utterly impossible, even with a political Power so far behind in moral ideas as Russia; but where, let me ask shall we find another political Power at once so military, so dominant, so plotting, and so highly moral as Germany?

Far be it from me to insinuate that either now or under the proximate rulers of the British and the Germanic Empires, these two will be plunged into internecine quarrel. The words of Cowper concerning the "game" of war are among the truest ever couched in verse; and a Queen regnant should be last of all to forget or ignore them. But a Prime Minister may deliberately intend what a lady Sovereign would shrink from, and our Premier keeps up an ominous run of changes on "Empire" and "Imperial"; while, as for the aged potentate on the Spree, it seems impossible for him to regard himself in any other light than as the despotic disposer of every Teuton born into the world. When, on Thursday last, he drank to the welfare (God save the mark!) of the Fifteenth Army Corps, as having that day gained his entire satisfaction, he spoke of it as having "proved that thorough training, and the true military will, can overcome all difficulties when required to appear before its Sovereign and military chief." Behold one of the consequences of allowing ideas of "Empire" to gain possession of an individual mind! Such is the reflex operation of false principles of government upon frail humanity; and we have at home a feeble though fussy imitation of that system of mutual "backing up" between Ministry and majority which a keen correspondent of yours took occasion to expose at the beginning of the month.

Pray God we may return upon our steps, and, renouncing a servile copying of the worst examples, resume contentedly the better habit of setting a worthy example to those States whose rulers we may not all at once persuade to act thoroughly upon them. Let us preach anew the Gospel of "civil and religious liberty all over the world." If we have not completed the round such words imply, we have done enough to warrant the revival of the old text, in order to encourage others, and, from united practice and precept, enough to prove our sincerity to them, and with results to ourselves which justify us in going forward to do the rest. We cannot compel the nations to keep the peace; but we might keep it ourselves. We cannot compel another State to give up "protection" of native produce; but we have adopted "free-trade" ourselves. We cannot compel any other Legislature to abolish slavery; but it has been put an end to throughout our dominions. In two of these instances we have had *some* extraneous success, as witness the Cobden Treaty with France and the relief from serfdom in Russia. Nay, while writing, I read that the Spanish Government, though not led by Castelar, is preparing to propose "measures for the abolition of slavery, similar to those carried out in the British colonies in 1834; namely, an immediate emancipation next year, with a long term of compulsory labour"! Be it remarked, however, that the late Lord Derby did *not* "carry out" his first intention, but, abandoning his scheme of "apprenticeship" in compliance with British opinion, yielded the graceful boon of an "emancipation" truly and totally "immediate."

Meanwhile there are several points on which it remains ever for ourselves to set an example worthy to be followed. We have by no means yet squared politics with morals, legislation with revelation. I should presume too much upon your space and patience, Sir, did I attempt to name them all. A few may suffice for illustration. Let me take Representation, War, and Sunday. As to the first, I will but say that it is a mockery to those of our fellow-citizens who have not votes to style our partial franchise a national electorate; and no verses of Scripture are more unequivocal than those which enjoin us to "honour all men," "without preferring one before another," "doing nothing by partiality," but, as a matter of true wisdom after the copy of the Divine, acting both "without partiality and without hypocrisy."

As to war, I will not argue the question of its lawfulness. It will not be disputed that the precepts and the example of Jesus Christ are pointblank against it. The knock-me-down plea for fighting is derived from the wars of the Jews. But they were under the sovereignty of God, whose authority was of course supreme and beyond all question. But did He ever authorise the making of war on a general principle? Or did Christ, either upon a broad scale, or on any private ground? On the contrary, He abrogated the ancient law of retaliation as to both public and personal injuries. He enjoined and exemplified the rule of non-resistance, either in deed or in word. No shelter was to be given to a resentful feeling. All striving was to be left to the "potsherds of the earth"; and our prospect of forgiveness for sins was limited by forgiveness of trespasses against ourselves. Obviously, wholesale and individual risks are in reality the same, only the wholesale slaughter is not so clearly apprehended in point of sinfulness, however monstrous, as when one man takes the life of another. All of us, I dare say, remember instances in which the tale of a mortal struggle between a British soldier and a Zulu savage has revolted the sensitive minds of Englishwomen beyond all endurance, when the former struck down the latter. Nor have I any doubt that one result, and perhaps the only valuable one, of these wars in Africa and Asia will be to further the cause of peace through international arbitration, which our friend Richard has presented so nobly in and out of Parliament.

I take next the question of the Sabbath, because it was recently treated by yourself and one of your correspondents, and because it is important both among ourselves and in relation to other "Christian" peoples. We mean, by the word, Sunday; but the original institution was appointed for Saturday. There is a practical, if not a reasonably authoritative, as well as logical, connection between the two. Under what divines style the Old Dispensation, it was named, according to its origin and legislative design, "The Sabbath of Rest," perhaps the *rest of rests*. It was described as "holy," and as "given" by God to the chosen people. They were "not to buy" on it, and in terms to "do no manner of work" upon it. "Profaning the Sabbath" was forbidden under penalty, while on him who "kept" it a blessing was pronounced. It was inculcated upon all to "call the Sabbath a delight." That it was to be a day of solemn worship needs hardly to be said; yet it may as well be noted that "from one Sabbath to another" all were to come and worship before God. In one of the Psalms of David we learn that "this was the day that the Lord had made," and made for "rejoicing and gladness." With this passage some interpreters begin their reason for regarding the change of days in the time of the Apostles, from the Sabbath of God to the Day of the Lord—in other words, from Saturday to Sunday—as a change having the twofold authority of God and the Son of God. By that Son we are at least told that "the Sabbath was made for man, and not man for the Sabbath," while He distinctly assumed to Himself "lordship of the Sabbath-day." This, as all know, was in connection with His vindication of Himself for doing works of beneficence on the Sabbath-day—works, most of which were far more urgent than that which the scrupulous objectors themselves allow, such as the Sabbath watering of domestic animals. It must be admitted that Paul, as well as his Master, taught in the synagogues on the Sabbath-day; but in both cases the reason was the same—to be a Jew among the Jews in order to "gain the Jews." But it is equally clear, so far as the chief apostles were concerned, that the transfer of the day from the seventh to the first in commemoration of the "finished" work of the higher, the *new* creation, was recognised by the apostle who preached "on the first day of the week," and also by the other apostle who was in the Spirit in Patmos on the Lord's Day, while the general custom of Christian Sabbath-keeping on "the day of the Son," as it was then styled, is as clear as noonday, in that injunction to the Corinthian Church, "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."

As to the rule for human conduct to be drawn by inference from these premisses, it seems to me that you and your correspondent can be reconciled. With you I agree that the analogy between the Jewish Saturday and the Christian Sunday may be too closely drawn; but with your correspondent, if I rightly understand him, I venture to think that the new Sabbath answers to the old beyond the mere point of ceasing from ordinary work. According to the terms of institution, the primeval Sabbath was both exclusive of physical labour and inclusive of religious devotion; and, from apostolical instruction and primitive practice, it is no less evident, I think, that the first day of the week, or the Lord's Day, was the day which, in Psalmic prophecy, the Lord made and set apart for Himself, and which, accordingly, on the vanishing away of the Mosaical economy, took the place, by a gracious arrangement, in which we see Divine appointment and human acquiescence beautifully coalescent, of the ancient day of rest and of worship. It is not, I perfectly agree with you, a matter of obligation upon any man by the will of other men, who outstep their province when they legislate upon it this way or that; but it rests entirely between each of us and God, and we must be perfectly tolerant one of another whether we "regard" it or not. This, however, may be said with some confidence, that, while the day on which an act is done cannot possibly affect its moral character as right or wrong, the affairs of this life are so absorbing, and the affairs of the life to come are so unspeakably solemn and important, that one day out of seven may well be redeemed from the week's toil in the former and devoted with the undistracted attention of the soul

to the latter. The kind of reading which is in closest conformity with the spiritual nature and spiritual exigencies of man is another question; but if any of our young people have gone too far afield for such entertainment as fiction may afford, it may be said in deprecation of a too heavy censure that the numerous tales of an imaginative sort introduced so lavishly into our various religious serials have afforded an excuse if not a sanction for the error.

I meant, in starting, to conclude with some remarks on the bearing of the Ten Commandments with respect to such questions, but I have trespassed already beyond all reason.

Faithfully yours,
J. M. H.

THE ARGYLL ROOMS AND PUBLIC MORALITY.

To the Editor of the Nonconformist.

SIR,—In the interests of public morality, I hope the religious newspapers of the metropolis will enter a vigorous protest against the application which is about to be made to the magistrates at the Middlesex Sessions early next month for a renewal to the Argyll Rooms of the music licence which was taken away last year. Although ostensibly a place of amusement, and largely advertised as such, these rooms were notorious as the habitual resort of immoral persons. They had become a public scandal, which was intensified because a large proportion of the frequenters were well-to-do debauchees.

The same person now applies for a renewed licence under whose management the Argyll Rooms assumed their notorious character, who has owned the property for nearly thirty years, and whose music and dancing licences were taken away in the year 1857, on the petition of "the rector, vestrymen, churchwardens, overseers, governors, and directors of the poor of the parish of St. James's, Westminster." Serjeant Ballantine, who appeared on behalf of the rector, churchwardens, and others on that occasion, said—"He had, on the part of the parish, to claim protection from the Bench against one of the greatest evils that ever existed in the capital of any country. . . . . Mr. Bignall professed that his object in obtaining the licence was to give first-class music and first-class concerts, and the Bench in granting the licence never dreamed for a moment of such things as had arisen, or that the house could be visited by such characters as he should have to prove."—Vide report in the *Times* of Oct. 10, 1857.

After the evidence then tendered, the music and dancing licences were refused by the vote of a large majority of the magistrates. Out of the thirty who were present only three voted for the applicant. Mr. Bignall therefore is not a new offender. Twice he has been deprived of his licences on the ground that his establishment was an offence against morality. Is it right that he should have another trial? Is it right that he should be again placed in a position, on the plea of the money he has expended, or the persons who have been thrown out of his employment (for these are the stock arguments of his counsel)—is it right that on these pleas, or on any plea whatever, he should be placed in a position to repeat the scandal and outrage upon the moral sense of society which the Argyll Rooms were a year ago? Let us hope that when the day comes the Middlesex magistrates will prove themselves worthy of their position as the guardians of public morality, and will answer the question in the way they did last year, with an emphatic No!

I am, yours faithfully,
ALFRED S. DYER.

M. Viollet Le Duc, the distinguished architect and art-critic, died at his summer retreat at Lausanne on Wednesday.

The memorial tablet to the late Baron Lionel de Rothschild, erected in the East London Synagogue, has been unveiled by his eldest son, Sir Nathaniel de Rothschild, M.P., and a choral service held, at which the Reverend Professor Marks presided, and the Reverend Dr. Herman Adler delivered an address.

THE NEW TELEGRAPH CABLE TO THE CAPE.—Information on Wednesday morning reached the offices of the Eastern Telegraph Company that the steamship Seine reports having completed the section of the new Cape cable between Mozambique and Delagoa Bay, which thus far completes the line of telegraphic communication from Natal to Mozambique. It is believed that the other section from Mozambique to Zanzibar will be finished by the 20th inst., which will bring South Africa into direct communication with Zanzibar. From there it will take about nine days to bring information by ship of matters transpiring in South Africa.

LORD HARTINGTON AT NEWCASTLE.

Lord Hartington addressed a large meeting in the Newcastle Town Hall on Friday afternoon in inaugurating a new Liberal Club. He was most cordially received. In the course of his address he welcomed the establishment of these clubs because of the influence they might have in consolidating numerous interests of the Liberal party; because of the educational force they possessed in an age when no political party could say that their education—which consists of a little history, a little political economy, much party spirit, and no small prejudice—was complete. Questions were coming to the fore for settlement upon which a considerable education would be needed if they were to be rightly and equitably settled. On the land laws he could not reply to Lord Beaconsfield after the cursory examination of his speech which he had been able yet to make, but he charged Lord Beaconsfield that while the country at large had properly understood his ideas and expressions on the question, Lord Beaconsfield seemed determined to place an opposite and erroneous construction on nearly every word he had uttered. However the Liberals had fared in divisions last session he thought they had held their own in the debates. In reference to the future, Lord Hartington expressed his opinion that the equalisation of the franchise, the redistribution of seats, local government, and the reform of the land laws must soon be undertaken.

In the evening his lordship addressed a large and enthusiastic meeting in the Tyne Theatre, the Earl of Durham presiding. The resolution to which Lord Hartington had to reply gave him a cordial welcome to the North, and expressed appreciation of the ability with which he has led the Liberal party in difficult times. The principal portion of his speech was devoted to the Cabul disaster. There were some, he said, who would not hesitate to say that the Opposition would find pleasure in this calamity; but, for himself, and for those who acted with him, he could say that they would rather have suffered lasting exclusion from office than that it should have occurred. The Prime Minister in his speech at Aylesbury had not even referred to the disaster, though when occasion served politics were not excluded from the Aylesbury farmers' dinner. But the country would know what interpretation to put upon this significant, this ominous silence of the Prime Minister. Lord Salisbury told them a very short time ago that they had just brought to a triumphant conclusion the most momentous war in the East which this country had ever undertaken. This war had to be recommenced anew—(cheers)—and we could not flatter ourselves now, though we tried to flatter ourselves before, that it was a war undertaken only against the ruler of the country and not against the people, because we know now that in this second war which we had to undertake we should have to meet, if not the whole, at all events a very large part of the inhabitants of the country. (Applause.) After the beginning of the first Afghan war, public attention was very seriously directed to the condition of Indian finance, and all parties agreed that for the security of our empire in India it was absolutely necessary that those finances should be established on sounder foundations, and that retrenchments should be made. Under these circumstances, and remembering who was responsible for this policy, there would be no doubt now that India must not be saddled with the expenses of this second war. But if we were to go to Cabul, and if it were necessary for us to annex the greater part of Afghanistan, who was to pay for the expenses of that occupation? The Indian authorities—and perhaps Indian authorities, after what has occurred, will be somewhat more regarded—had told us we could not hold Afghanistan with less than 20,000 or 30,000 troops, at an expense of something like three millions a year, and if that addition was to be placed upon the already overburthened finances of India there was an end, for many years to come at all events, of all improvement of Indian finances. (Hear, hear.) The results of what has recently occurred in India were grave enough if we looked at them from an Indian point of view only. How infinitely the gravity of the situation was increased if we were to look at it in connection with another Power. Whether the insurrection in Cabul had been instigated or not by Russian officers or agents, our advance into Central Asia had undoubtedly increased the probability of future difficulties, as Russia would be likely to make a corresponding advance, and he should like to know where anyone could look with equanimity and satisfaction at the prospects of a nearer approach of the frontier of the two countries whose constitution and government were so diametrically opposed to each other. These were some of the results of the policy of the present Government, which was described by their admirers as a policy which upheld the name of England, but which could with more truth be described as a policy of reckless and restless excitement and intrigue—(cheers)—and what was the result of this policy at home? Our finances were in disorder, and every year our debt increased. Home legislation had been neglected, and the estimation in which Parliament was held had decreased. There had been obstructions in Parliament, and a few men had been able to dictate to the British Parliament the small modicum of work that should be conducted. He did not say how far the policy of the Government was to blame for this. He believed the aim of Mr. Parnell was honest, though misguided. He might calculate rightly on the power he could exercise over the present Government, but it he thought the Liberal party would be ready to purchase his support by legislation which would be injurious to the unity of the empire he was deceived. Statesmen who would lend themselves to any such system would condemn themselves to lasting exclusion from office. (Cheers.) As to the present Government, they never consulted Parliament about their plans, and simply used it to register their decisions. (Cheers.) Parliamentary obstruction was a great fact, and was only to be put down when the Government presented to Parliament well-considered schemes of legislation in which both Government, Parliament, and country took an interest. (Cheers.) In conclusion, he asked whether they were contented to pay this price at home for the Government policy abroad. (Cheers and "No.") It was said that the Opposition had no policy to put before the country, but he held that no Opposition had ever stated their policy more fully both on foreign and home politics. Their policy was well known, and when a Liberal majority was returned there would be no lack of legislation; but before internal reform could be commenced much would have to be undone—not mischievous legislation but a mischievous policy. His lordship concluded amidst general cheering.

Sir Wilfrid Lawson, who followed, observed: Their opponents often said to them, "What will you do when you come into power?" He was not a Cabinet maker—(laughter)—but what would they say to such a Cabinet as the following?—The noble marquis for the leader in the House of Commons—(cheers)—Lord Granville as the leader in the House of Lords—(cheers)—Lord Derby as the Minister for Foreign Affairs—(loud cheers)—and Mr. Gladstone to look after finance. (Prolonged cheers.) He believed such a Cabinet as that would at last give to this distracted country "peace with honour." (Cheers.) Not a precarious, but a permanent peace; and not a sham but a genuine honour—genuine because it would spring from genuine sources—from the practice of truth, honesty, justice, humanity, and mercy. (Loud cheers.)

AFGHANISTAN.

According to a telegram from the Pass itself in the *Daily News*, on the night of the 19th, four miles east of Shutargardan, a body of Mongols waylaid a returning convoy and looted eighty-four mules. They killed the guard, numbering nine sepoys, and also sixteen muleteers. This is the first raid that has been made. The enemy's rallying beacons, the correspondent says, are to be seen nightly, and a Mollah, at Matoon, is preaching a jehad. Shuturgardan is held by a strong brigade under General Baker, securely entrenched, but the attack referred to serves to show that our advance on Cabul will, in all probability, be strongly opposed. A reconnaissance had been made only a day or two before towards Kushi, but no signs were observed of the Afghan army, though now it appears that beacon-lights acting as rallying points for the tribes can be seen from the camp nightly. The *Standard* correspondent at Ali-Khel says that an important embassy has arrived there from the Ameer, bringing assurances of Yakoob's fidelity and friendship; but, beyond this, the object of their mission is as yet unknown. The arrival of this embassy proves that whether the Ameer be sincere in his apologies or treacherously untruthful, he has free passage for messengers, the object of whose departure from Cabul would hardly be a secret. The same correspondent says that although the tribes are excited and irritated by the preaching of the Mollahs, the Ghilzai chiefs have, so far, faithfully carried out their agreements for furnishing transport beyond the Shuturgardan.

As to the question whether the Ameer is really guilty of complicity, a telegram received by the Government from Major St. John mentions a very suspicious circumstance. The Ameer wrote to the Governor of Candahar describing his efforts to effect a rescue. At the same time came a letter from Yakoob Khan's chief moonshee with these words—"In order that the Ameer's letter may be fit to be shown, should you think it advisable to do so, I have inserted some words and phases, such as are advisable at such a time." On the other hand, it is alleged that the Ameer has executed Kharim Khan, the commander of the mutinous brigade, a powerful Kohistan chief, thereby incurring the enmity of the Kohistan tribes. Writing to General Roberts, he announces his intention of inflicting such punishment on the mutineers as shall be known all over the world. He says that he trusts God for an opportunity of showing his sincerity to the British Government for recovering his good name.

Telegrams received at the India Office on Saturday from the Viceroy confirm the announcement of the serious disturbances at Herat on the 5th ult., without, however, contributing much additional information. Almost simultaneously the official confirmation of the occurrence reached Lord Lytton in the form of a letter, dated September 16, from the Ameer at Cabul, and in that of a telegram from Major St. John at Candahar, giving the substance of a letter from Ayoub Khan, dated from Herat. According to the version given by the Ameer, which is based on a communication received from his brother, Ayoub, three regiments which had received orders to march to Turkestan, where disturbances existed, mutinied and murdered Fakir Ahmed Khan, who held at Herat the joint posts of Civil Governor and Military Commandant, subject to the supervision of Ayoub. Major St. John's

telegram adds the information that the disaffected regiments were from Cabul, and that they burnt down their murdered general's house and pillaged his property. Of the existing condition of things at Herat nothing is said. The murdered Ahmed was one of the most faithful adherents of the Ameer and accompanied him in his flight to Persia in the lifetime of his father, Shere Ali. Ayoub Khan, who it is known has not for some time past been on friendly terms with his brother, finishes his letter with a request to be relieved from his post. It is strongly suspected that Ayoub Khan is the main cause of the outbreaks both at Cabul and Herat. The latter could not have taken place as a consequence of the former, as there was only two days' interval between the two. The attack on the British Residency took place on Wednesday, Sept. 3, the mutiny at Herat on Friday, Sept. 5. The distance between the Afghan capital and Herat is over four hundred miles as the crow flies, but by road it is between five and six hundred miles, and as telegraphic communication does not exist, and the roads are some of the worst in the world, it is obvious that the news of the massacre of the British Embassy in Cabul could not have been known in Herat when the rising took place in that city. The *Times* correspondent says that the general opinion at Candahar is that Ayoub Khan purposely excited the troops against General Fakir Ahmed, who had received recent marks of favour from the Ameer. The correspondent adds:—"Mohammed Yusuf Khan, uncle of the Ameer and Governor of the district west of Helmund, is unable to enforce his authority and is returning to Candahar. If there was any doubt about it before, there can be none now that the present dynasty is profoundly unpopular in Southern Afghanistan, and it is, therefore, most fortunate that the Sirdar Shere Ali Khan, the Governor, belongs to the Candahar branch of the ruling family."

The following particulars are given by the Calcutta correspondent of the *Times* in his weekly telegram:—The military preparations are proceeding. The Bombay Government will undertake the provisioning and transport of the Candahar column, and is busily engaged in collecting ponies in the Deccan. Sir Richard Temple, with his usual energy, goes at once to Scinde to superintend the making of the Sukhur-Dadur railway, and will remain there all the winter. The troops to accompany General Roberts's avenging column consist of one battery of horse, one field and one mountain battery of artillery, one squadron of the 9th Lancers, the 67th Foot, the 72nd and 92nd Highlanders, the 12th and 14th Bengal Cavalry, a wing of the 5th Punjaub Cavalry, the 5th Goorkhas, the 5th Punjaub Infantry, the 23rd Pioneers, the 28th Punjaub Infantry, the 3rd Sikhs, and one company of Sappers and Miners; in all from 7,000 to 8,000 men. General Bright commands all the forces between Attock and Jellalabad, with General Arbuthnot commanding the 1st and Colonel Gough the 2nd Brigade, Lieutenant-Colonel Doran the Khyber Brigade, and Colonel Ross the Peshawur Brigade. Besides the troops already in the Khyber Pass the following are available:—One battery of horse, one field, one heavy, and two batteries of mountain artillery; one regiment of British cavalry and two regiments of infantry; four regiments of native cavalry and five regiments of infantry; and two companies of sappers and miners. The Khyber Division will be held in reserve and will probably not be pushed beyond Gandamak for the present. Several native princes, notably the Maharajahs of Cashmere and Puttiala, have come forward with offers of troops. It is not yet announced whether the Government intends to accept these offers.

A brother of Badshah Khan, the leading chief of a powerful section of the Ghilzai tribe, is with General Roberts. The Jajis and other tribes near Ali-Khel have also answered General Roberts's summons, and the *Times* correspondent at General Roberts's headquarters says that their nine months' experience of English rule and the conciliatory and diplomatic treatment they have received is now bearing good fruit. Many of these tribes, who never before submitted to any authority, are now inclined to be friendly and have thrown in their lot with us. Representatives from all the tribes will, it is said, accompany General Roberts to Cabul.

General Stewart has telegraphed that the abundant harvest in Afghanistan will only render it necessary to import a small quantity of grain for the use of the troops.

At the Old Bailey on Friday the trial of Laura Addiscott for offences connected with the death of several children at an establishment known as the Debtford Home was concluded. The jury found the prisoner guilty, and Mr. Justice Lopes ordered her to be kept in prison for eighteen months with hard labour. The prisoner, on being removed, thanked his lordship for the sentence.

CITY OF LONDON COLLEGE.—The prospectus of this institution has been published, stating that the new session commences on Monday, Oct. 6. The inaugural address will be given by the Bishop of Bedford, Bishop Suffragan of London, on Thursday evening, Oct. 9, at eight o'clock, the subject being "Books, and how to use them." A glance at the prospectus shows that the council of the college are extending its curriculum, the array of classes being greater than in any previous session. The need of a much larger building has been thoroughly proved, and it is hoped that the exertions of the council to obtain a site for a new college will soon be successful.

Epitome of News.

Her Majesty and family attended Crathie parish church on Sunday morning. The sermon was preached by the Rev. Mr. Barclay. The weather on Deeside is now bright and pleasant, but rather cold.

The other day Her Majesty, Princess Beatrice, and the Duchess of Connaught were present at a cricket match which was played by some of the members of the household near Balmoral Castle.

Truth says it is possible that the Queen may repeat her visit to Italy early in the spring, though not to Baveno. Her Majesty would probably sojourn at some place in the Gulf of Genoa, where the Crown Princess of Germany would then be staying. But for the distance from England, she would visit Sorrento, in the Bay of Naples.

Abergeldie Castle is being prepared for the reception of the Empress Eugenie, and great interest in the arrangements is taken by the Queen, Princess Beatrice, and the Duchess of Connaught.

Her Majesty's ship Bacchante, having on board the young Princes Albert Victor and George, started from Portsmouth on Thursday morning on her six months' cruise, being accompanied as far as the Needles by the royal yacht Osborne, with the Prince of Wales on board. Here the two ships parted company, the Bacchante going to Portland, where she will remain some days, and the Osborne proceeding to Cherbourg.

The Prince of Wales has proceeded *vid* Cherbourg, Paris, and Darmstadt to Copenhagen to bring back the Princess.

Viscount Cranbrook has arrived at Balmoral as Minister in attendance on the Queen.

The Queen has conferred on the Duke of Montrose the vacant riband of the Order of the Thistle; on Sir Henry Drummond Wolff the honour of Knight Commander of the Order of the Bath; and on the Earl of Donoughmore the honour of Knight Commander of the Order of St. Michael and St. George.

Lord Chelmsford arrived at Lymington on Friday on a visit to his brother, Lord Justice Thesiger, and was welcomed by the Mayor and Corporation and a large gathering of the inhabitants of the town. In thanking the Mayor for the hearty welcome he had received, Lord Chelmsford said that the capture of Cetewayo would ensure that peace which would be the termination of the labours which he had had the honour to perform.

Mr. Bright has accepted the invitation of the Liberal Association of Manchester to attend the demonstration to be held in that city during the autumn. Lord Hartington has also promised to be present. In all probability the demonstration will take place on Oct. 25.

Mr. Vivian does not go back to Egypt as Consul-General. He has been appointed British Minister at Berne, and will proceed there in November.

Mr. Gladstone and Mr. Bright having been written to by the promoters of an Agricultural Labourers' Conference, to be held at Aylesbury, Mr. Gladstone says that, while not doubting the utility of having information from a variety of sources, he does not intend personally to take part in the initiation of any separate agricultural inquiry. Mr. Bright writes:—"I fear that you will not get any useful information from farm labourers or farmers; they feel and see what is before them and upon them, but few of them are so far informed on economical questions as to be able to form an intelligent opinion on the causes of the present condition of what is termed the agricultural interest. . . . . I fear it will require much pressure and suffering to convince the landed and farming interest of the origin of the malady which now affects it."

The Leicester Workmen's Peace Association have issued a circular, addressed to the clergy and ministers, asking them on a given date to preach a sermon in advocacy of peace, it being felt that the effect could only be for good in the advancement of principles which are common to all Christians.

Lord Gifford, V.C., who is the bearer of Sir Garnet Wolseley's despatches announcing the capture of Cetewayo, will thereby become entitled to the customary grant of £500 and brevet promotion.

The list of assistant-commissioners to the Royal Commission on Agriculture is still incomplete, but the following will act in England:—Southern District, including the counties of Cornwall, Devon, Somerset, Wilts, Dorset, Berks, Hants, Surrey, Sussex, and Kent—Mr. W. C. Little, a member of the Central Chamber of Agriculture. Western District, including Staffordshire, Salop, Warwick, Worcester, and Gloucester—Mr. Andrew Doyle, formerly Assistant Poor-Law Commissioner and member of the late Commission on Workhouses in Ireland. Eastern District, including Derbyshire, Leicestershire, Northampton, Bucks, Cambridge, Bedford, Norfolk, Suffolk, and Essex—Mr. C. L. Druce, barrister, secretary to the Farmers' Club; and Northern District, Mr. John Coleman, land agent.

Mr. Drummond, Her Majesty's Secretary of Legation at Washington, contributes to the *Daily News* a very interesting letter on the prices at which wheat, beef, and pork, produced in the United States, can be profitably sold in this country. Briefly, Mr. Drummond's conclusions are that, from Philadelphia (which is a cheaper route than either the New York, Boston, or Baltimore), average red winter wheat can be sold in Liverpool at 39s. 8d. per quarter; beef from New York at from 7d. to 7½d. per lb.; and pigs for about 3½d. per lb. The *Pall Mall Gazette*, commenting on the letter, doubts if these low prices will be maintained when trade revives and the cost of everything increases. Our contemporary recalls the admission made the other day by Mr. Vanderbilt, one of the railway potentates, that the Great Trunk lines are now carrying goods from the West at a positive loss.

The Earl of Derby has forwarded ten guineas to the building fund of the London Temperance Hospital. The new structure is in course of erection in the Hampstead-road, and when complete will cost 30,000*l.*, of which sum 21,000*l.* has been subscribed.

Sir John Macdonald, the Canadian Premier, has, it is stated, succeeded in obtaining from a great financial house in London the three millions of money computed as necessary to complete the Canadian Pacific Railway.

Intelligence has been received at Tuam that a bailiff, named Lynsky, on the property of J. D. Meldon, Esq., near Shrule, has been found murdered in a quarry at Glencorrib, county Galway. No person has been arrested, and details of the murder are wanting.

As an indication of the improvement in the iron trade, it may be stated that the Wigan Iron and Coal Company last week blew in two new furnaces at the Kirklus Works, making six furnaces in operation out of ten.

Lord Londonderry has given his Seaham miners an advance of 7½ per cent. in their wages.

It is hoped that on Nov. 2 (when Michaelmas sittings commence) the New Law Courts will not only be occupied by the various officials of the law offices, but that some of the judges will administer justice in the new buildings.

It is stated by a Glasgow paper that nearly one-third of the householders in that town have failed to pay poor rates, and have so disqualified themselves from voting. The number of defaulters is 28,013, representing a population of considerably over 130,000.

An extraordinary charge, in connection with baby farming, of the wilful murder of two children was made at the Birkenhead Police-court on Saturday. The prisoners are John and Catherine Barnes. The prosecution is undertaken by the Treasury, in consequence of its having been discovered that from thirty to forty children who had been handed over to the prisoners are missing. Four or five other children have died this year. From correspondence found at the prisoners' house, it appears that they had received children from between twenty and thirty towns. The prisoners were remanded till Thursday.

According to a current report, the Government have decided upon calling Parliament together in November or December should affairs in Cabul assume such a very serious aspect as to make the event an absolute necessity.

The average price of wheat last week was 47s. 4d. per quarter; the average price of barley was 43s. 2d. per quarter; and the average price of oats was 22s. 11d.

The accounts of nearly all the large railway companies north of the Thames show a considerable reduction in the amount paid as compensation for personal injuries; those south of the Thames have ever been noted for their freedom from accidents.

The quantity of fresh meat landed at Liverpool last week from the United States and Canada was much in excess of the previous week—while live stock arrivals were about the same. Five steamers arrived, bringing 1,274 head of cattle and 5,537 sheep, and five steamers also brought 4,680 quarters of beef and 1,264 carcases of mutton.

It is said there is an opening in America for all the surplus mechanics and iron workers at Bradford, amongst whom a strike has lasted for some time. Already fifty of them have been assisted to the United States by the local strike committee, the chairman and two members of which have started for America with a view of arranging for the emigration of 350 non-unionists and 400 unionists, who are prepared to seek homes on the other side of the Atlantic.

A meeting of cotton spinners was held in Oldham on Friday, when it was found that about fifty companies and the same number of private spinners had adopted short time, representing about five million spindles. It was stated that cotton had fallen one farthing per pound.

Since the passing of the Racecourses Licensing Act, the lessees of the Streatham raceground have abandoned all hope of continuing horse-races in that locality. The stands, weighing-rooms, rails, &c., and other appurtenances are to be sold by auction, and the racecourse demolished. The ground is to be let for building purposes.

It is announced that furloughs have been suspended in Woolwich garrison since the news arrived of the massacres in Afghanistan, and that it is understood that officers and men who are absent on leave either have been or will be summoned back to duty in expectation of requirements.

The suspension is announced of Messrs. Stevenson and Sons, of the New Basinghall-street, London, and one of the oldest and best-known firms in the Australian trade. The firm was established upwards of fifty years ago, and has always held a high position. The liabilities amount to about 300,000*l.* To some extent they were concerned in the shipment home of wool, and they are understood to have lost by the failures in the wool trade which took place a year or so ago.

A deputation from the Committee of the National Emigration Association waited upon the Lord

Mayor on Friday at the Mansion House, and asked him to grant the use of the Egyptian Parlour for a public conference on the subject of emigration, and to take the chair on that occasion. The Lord Mayor, after suggesting several possible difficulties in the carrying out of the scheme of the association, said he would give the matter further consideration on receiving the association's prospectus.

According to the London correspondent of the *Manchester Guardian*, the number of Conservatives in Midlothian who are giving in promises of support to Mr. Gladstone, from disgust at the wholesale manufacture of votes by the agents of Lord Dalkeith, and displeasure with the policy of Lord Beaconsfield—whom until recently their natural leader, the Duke of Buccleuch, did not acknowledge as his chief—is likely by the time the election takes place to equal the "faggots" that have been created.

The Liberal working men of Midlothian are about to start a penny subscription, in order to make a presentation of Galashiels manufacture to Mr. Gladstone.

Mr. Balfour will contest North Ayrshire in the Liberal interest at the general election and Sir James Fergusson will be asked to stand as the Conservative candidate.

The great county Liberal demonstration to be held next month in Manchester has been definitely fixed for Saturday, Oct. 25. Mr. Bright and Lord Hartington will attend.

The garden laid out by the Corporation of London in the churchyard of St. Paul's Cathedral was formally opened on Monday by the Lord Mayor, the Dean and Chapter being represented by the Rev. Dr. Stubbs, canon in residence.

In reply to a letter from some intending emigrants from Oldham, the Secretary of State for the Colonies says he has no funds at his disposal to assist emigrants, and adds that assistance must be obtained from the agents of the colonies. In consequence of the depressed state of trade a number of operatives have determined upon forwarding an emigration scheme to Natal.

Some thousands of workmen out of employ assembled yesterday afternoon in Sunderland, and marched, accompanied by a band of music, to Sunderland Moor. A resolution was passed expressing a hope that as they were driven by great distress to appeal to the public, their fellow-men at work and the public would render all possible assistance. Mr. Thomas Smith, a member of the school board, proposed—"That the meeting considers it the duty of Government either to provide labour for the unemployed in England by constructing useful works, of to afford means to enable them to emigrate to countries where they would be able to provide for themselves and their families." This resolution was also carried unanimously.

The *Mark Lane Express* states that the past week's weather has told unfavourably upon the condition of new wheat. Although we have now arrived at the third week in September, scarcely any English wheat of the present season's crop has been offered for sale, and the variable quality of the little which has appeared offers no criterion of future prices. It is to be feared that the general condition of this year's produce is but too well represented by the wretched state of the samples hitherto shown.

At a banquet given on Sunday at Montbeliard, M. Lepere, Minister of the Interior, delivered a speech in the course of which he declared that all the Ministers were agreed upon the question of the rights of the State in reference to education. The Government would not hesitate to do its duty, and he hoped that the Ferry Bill would pass the Senate, it having already been voted by the Chamber of Deputies.

A multitude of people greeted the arrival of M. Louis Blanc at Marseilles, the enthusiasm of the crowd leading it to unhorse his carriage and drag it to the Hotel de Marseille, from the balcony of which he addressed the multitude.

Two French journalists have excelled the imaginary performances of Falstaff and Percy in the duel which lasted "a full hour by Shrewsbury clock." MM. Liebert and Lepelletier have been brought face to face in a "convenient" corner of Belgium, where they "fought with apparent desperation," says a correspondent of the *Daily News*, "for the marvellously long space of an hour and a half without a touch on either side." The seconds must have found the affair extremely dull.

A St. Petersburg telegram states that M. Daniloff, engineer, has commenced the undertaking which is to unite the Black and Caspian Seas.

The rumour of the retirement of Prince Gortschakoff and the advent to power of Prince Lobanoff again reaches us from St Petersburg.

A telegram published by the *Daily News* announces that General Tergukasoff has arrived at Baku from Tiflis to take over the command of the expedition against the Turcomans. The despatch adds that serious operations are about to commence, and that the heat of the weather is diminishing.

The Emperor and Empress of Germany, accompanied by Prince William, the eldest son of the Crown Prince, Prince Charles, and Prince Frederick Charles of Prussia, and attended by a brilliant suite, arrived at Strasburg on Thursday afternoon, and were received at the railway-station by the generals in command of the troops which were to take part in the manœuvres, and by the chief provincial and municipal authorities. Their Majesties, after a short delay, entered the carriage which was awaiting them, and drove off to the Prefecture, after first receiving a salute from a body of the Kriegerverein, or association of veteran soldiers, who were marshalled in order opposite the station. The streets, which were very generally and elaborately decorated, were filled with dense crowds of spectators, who cheered the Emperor and Empress and the other members of the royal family with great enthusiasm. But, according to another account, the citizens were conspicuous from their absence; in most cases their shutters were closed and their blinds drawn down; and the general appearance of their dwellings was more like mourning than rejoicing. Such, at least, is the account of the correspondent of the *Times*, who is generally as courteous as possible to the powers that be. From another source we learn that most of the wealthy inhabitants left the city altogether, with the professed object of taking a trip into the country for "change of air."

The manœuvres commenced at Wimersheim on Saturday, and on Sunday morning the Emperor and Empress, accompanied by most of the royal personages at present in Strasburg, and their suite, attended Divine service in the church of St. Thomas, and their Majesties afterwards proceeded to the Prefecture to witness a procession of the rural inhabitants of Erstein and the surrounding neighbourhood. The Emperor afterwards cordially shook hands with the members of a deputation of peasants who were standing near him.

In the Roumanian Chamber of Deputies on Friday the report of the majority of the committee for the settlement of the Jewish question was defeated. The report recommended the individual naturalisation of the Jews, "provided the applicant possessed the 'requisite qualification.'"

Mr. Gladstone, according to the *Cologne Gazette*, is staying at Tegernsee, in Upper Bavaria, with Count Arco, with whom he has friendly relations through the Granville and Acton families, and will shortly proceed to Venice.

The Spanish Government seem to be really seriously considering the propriety of introducing some sweeping reforms in Cuba—though their introduction is postponed until after the royal marriage. Emancipation of slaves is among the reforms contemplated; and a Madrid Liberal paper states that the Government intend to propose next session measures for the abolition of slavery similar to those carried out in the British Colonies in 1834—that is, an immediate emancipation next year, with a long term of compulsory service to compensate owners for the loss of the principal instrument of labour on their plantations. The planters, however, it is said, will resist this proposal.

A Republican plot is said to have been discovered in Spain. Eight men suspected of being Federal Republicans have been arrested at Vich, in Catalonia, and the authorities are reported to have seized important documents and arms at their residences. The papers contain a scheme for the establishment of a Federal Republic in Spain.

The peaceful occupation of Novi-Bazar having been accomplished, the Austrian Minister for War intends, it is said, to reduce the occupation troops; 8,000 men out of 40,000 near Serajevo have been recalled home. The small garrisons are to be given up in the winter, but marches will be made through distant valleys to keep the population orderly.

Switzerland has been visited this year by 1,400,000 strangers, a number which exceeds by several thousands the average of the last four years. Of this total, one-fifth are said to be English; Germans and Austrians, five-tenths; Russians, one-twentieth; French and Danes, three-twentieths; American and other nationalities, one-tenth. German visitors have increased, but the English have diminished.

Prince Bismarck, accompanied by his family, arrived at Vienna on Sunday evening. The Chancellor was received at the railway station by Count Andrassy, Prince Reuss, the German Ambassador to the Court of Vienna, and the staff of the Embassy. The telegram says that the meeting between Prince Bismarck and Count Andrassy was of the most cordial description. The distinguished visitors were loudly cheered by the crowd at the station, and on the way to the Hotel Imperial, in which they drove in four of the royal carriages. The semi-official papers, both at Berlin and Vienna, attach great importance to the visit of the German Chancellor to the Austrian capital.

It is stated that there are still 150,000 Mussulman refugees awaiting repatriation in Eastern Roumelia. Violent scenes have already occurred in various parts of the province where the returning refugees have found their houses and property appropriated by the Bulgarians.

It appears to be now settled that the much-talked-of meeting of the Christian princes of the Balkan Peninsula, in order to take counsel on their common interests, will take place during the first half of October. Nitsch will probably be settled upon as the seat of the conference. The participation of the Princes of Servia, Montenegro, and Bulgaria is ensured, and there is every likelihood that the Prince of Roumania will also appear. The projected meeting has, some time ago, been communicated to the Porte, in order to quiet any suspicion that a new Panslavist agitation will be the subject-matter of debate.

The Bulgarian Government has resolved upon the establishment of several additional schools in the Principality; among others, two girls' schools at Sofia and Tirnova, and industrial training schools for arts and trades at Kustendje and Varna.

A new Egyptian Ministry has just been formed with Riaz Pasha at its head. It is said that in official circles the new Ministry is not much liked, but that otherwise the change is popular.

The number of people killed every year in India by wild beasts and reptiles is appalling. Some statistics just published relating to British India show that in 1877 snakes alone killed nearly 17,000 persons, and elephants, tigers, leopards, and other wild animals nearly 3,000 more. In the same year 127,000 snakes and 22,000 wild beasts were killed, and a sum of 10,000*l.* was paid for their destruction, but they appear to be as numerous and destructive as ever.

General Grant has met with an enthusiastic welcome at San Francisco, after his long absence from the United States.

The Pope held a secret consistory on Monday, for the purpose of conferring the hat upon the Archbishop of Toulouse, the Bishop of Poitiers, and the ex-Archbishop of Albenga. His Holiness subsequently nominated eighteen bishops, the sees of seven being *in partibus infidelium*.

Marshal MacMahon before leaving Vienna for Paris is said to have visited the Comte de Chambord at Frohsdorf.

It is apparently understood at Rangoon that the Burmese cherry is not quite ripe. The *Times* correspondent, in confirming the news that Mr. St. Barbe is about to quit Mandalay, shows that the acting Resident has been for some time placed in a very humiliating position. There is, we are told, even some fear that his withdrawal may be opposed, in which case war would follow immediately; but the Government have come to the conclusion that the time is inopportune for war, and if Mr. St. Barbe can manage to slip away quietly the Burmese will be left to their massacres and their lotteries until Theebaw either becomes a reasonable being or disappears from the scene.

The Sydney International Exhibition was opened on the 17th by Lord Augustus Loftus, amid great enthusiasm. The Governors of Victoria, South Australia, and Tasmania were present.

A Shanghai telegram says the complications which have arisen between China and Japan respecting the Corea and Loochoo Islands are causing some anxiety. Similar apprehensions prevail at Yokohama, and it is reported "that both countries are making preparations."

Miscellaneous.

PHARAOH'S ARMY IN THE RED SEA.—At a sitting of the French Academy upwards of five years ago, M. Lesseps stated, upon the authority of the reports made by his engineers, that "at the time the Israelites left Egypt under Moses's leadership the ebb and flow of the tides of the Red Sea reached up to the foot of the Saragaim, near Lake Timsah." If this be correct, it follows that the spot where the Israelites crossed the Red Sea was situated not to the south, but to the north, of the present extremity of its northern arm. In his paper, *Les Mondes*, Abbé Meigne has traced the course of the Children of Israel day by day, in accordance with these new *data*, and he asks the whole Christian world, since the spot is now known where the Egyptians were swallowed up, with "the horse and his rider," chariot and everything, to subscribe the requisite funds to enable excavations to be made and "the relics of the army overcome by the Almighty Himself to be brought to light." The learned abbé will undertake the work if he succeeds in getting together 300,000f., "because the finding of the remains of Pharaoh's army would be a powerful reason in favour of the truth of the Holy Scriptures."

THE INTERMEDIATE EDUCATION (IRELAND) ACT.—The results of the intermediate education examinations were made known on Wednesday. Out of 4,250 boys and girls who signified their intention of presenting themselves as candidates, about 3,800 actually did so. A large proportion of these passed the examinations, including about 900 who showed merit, and some of whom will be selected for prizes in addition to the special awards of exhibitions. In the junior grade seventy-four boys have obtained exhibitions of 20*l.* a year for three years. The successful boys came principally from the French Roman Catholic College, Blackrock, Dublin; the Royal Academical Institution, Belfast; the Endowed School, Armagh; Kingstown School; and St. Vincent's Roman Catholic College, near Dublin, and St. Stanislaus Roman Catholic College. The first boy on the list is Charles F. Doyle, of Limerick, who did not come from any school. In the middle grade twenty exhibitions have been awarded of 30*l.* a year for two years; the first name is that of Peter Paul Greer, of Dunmore, county Galway. In the senior grade fourteen exhibitions have been awarded of 50*l.* each. The first name on the list is William Andrews Russell, Academical Institution, Londonderry. The value of an exhibition awarded to a boy or to a girl is the same. In the girls' junior grade eighteen exhibitions have been awarded.

THE EVANGELICAL ALLIANCE AT BASLE AND THE OPIUM TRAFFIC.—At the seventh general conference of the Evangelical Alliance at Basle, the following resolution, proposed by the Rev. Dr. Christlieb, of Bonn, was passed unanimously, thus carrying with it the weight of the general opinion of Protestant Christendom:—"That this Conference, prompted by the reports laid before it as to the present state of Evangelical missions in China and India, expresses its full sympathy with the efforts for the suppression of the opium traffic which have been made during many years past, and desires to support the protests against this trade which from time to time have been raised by

various Evangelical and missionary churches, and by many distinguished friends of Christian missions. The conference unites with its English brethren in declaring this long-established trade to be a crying injustice against China, a cause of offence which deeply injures the honour of the Christian name, both in Christian and heathen countries, and especially an immense obstacle to the spread of Christian missionary work. The Conference feels constrained to place on record its conviction that a change in the policy of England as regards this traffic is urgently necessary, and it instructs its president to bring this resolution to the knowledge of Her Majesty's Secretary of State for India."

THE EDUCATION REPORT.—The annual report of the Committee of Council on Education in England and Wales has been issued. It states that in the year ending August 31, 1878, the inspectors visited 16,293 elementary day schools, affording accommodation for 3,942,337 scholars. There were on the registers the names of 3,495,892 children, of whom 2,405,197 were in average daily attendance throughout the year. Of these 598 313, being under seven years of age, were qualified to bring grants to their schools without individual examination. There were 1,562,224 actually presented for examination, and while 938,058 passed the prescribed test without failure in any one of the three subjects, 86·59 scholars out of every 100 examined passed in reading, 79 59 in writing, and 72 24 in arithmetic. These figures show a very considerable improvement on the last report, the number of scholars on the registers having increased by 340,919, and the average attendance by 254,514. The Government grants rose from 14s. 4½d. to 15s. 1¾d. per scholar, while the grant for the current financial year is estimated at 15s. 9d. per head. The total amount granted in 1878 was 1,820,661*l.* The night schools examined were 1,718 in number. The average attendance was 56,501, and of these 48,669 were examined, 88 63 per cent. passing in reading, 70·32 in writing, and 58·77 in arithmetic. The committee's report for Scotland, which has also been issued, states that there is accommodation in the elementary schools of that kingdom for 563,481 scholars. There are 494,488 on the registers, and 377,257 in average daily attendance. The number examined was 276,697, and of these 92·77 per cent. passed in reading, 82 2 in writing, and 81·7 in arithmetic. The grants amounted to 314,506*l.*, being 16s. 9d. per head, while the grant for the current financial year is estimated at 17s. 9d.

AN AWKWARD INCIDENT AT A WEDDING.—At an early hour on Wednesday morning the interior of one of the principal Nonconformist places of worship in a Welsh town began to present a gay appearance from the numbers of fashionably-dressed ladies who attended for the purpose of witnessing the wedding ceremony between a young lady and a young gentleman both well known and respected by a large number of friends. The minister arrived, the crowd began to thicken. The bridegroom followed the elder members of his own and the bride's family. The bridesmaids, dressed in the most tasteful manner, entered the sacred building, and waited the arrival of the bride in the vestibule. The licence was handed to the minister by the bridegroom at the altar, when lo! the experienced eye of the rev. gentleman detected an informality in it which could not be rectified. The bridegroom was summoned to the vestry, and a faithful messenger sent to stop the bride, but she had just arrived at the chapel door. She did not enter the interior portion of the edifice, but stood in the vestibule, surrounded by her bridesmaids. The spectators looked on with surprise at the delay, and then learned that the ceremony could not be proceeded with. One of the cabs was called, and the bridegroom drove with haste to the vicarage, but the vicar was not at home. He drove back to the chapel disconsolate, and then the wedding party returned to the house of the bride. Breakfast was waiting for them, but it is stated that little was eaten by any of the party or their visitors. Time was rolling on rapidly, but the bridegroom jumped into a cab, and drove with all the speed that could be used to the office of the Diocesan Registrar, Llandaff, where a licence could be obtained, but only available for a church. This was accepted, and in a short time the wedding party again set out for a neighbouring church, where the ceremony was performed, the wedding party arriving at the bride's home just before twelve o'clock.—*Bristol Mercury.*

JEWISH POPULATION OF THE WORLD.—The fifty-sixth annual report for 1878 of the Berlin Society for the Promotion of Christianity among the Jews has been lately published. There is no concealment of the fact that the visible results do not correspond with the wishes of the society. The receipts during the year amounted to only 16,731 marks (about 836*l.*), of which 11,951 marks (about 597*l.*) were the proceeds of a simultaneous collection on the tenth Sunday after Trinity in all the Protestant churches of the kingdom of Prussia. In the appendix some interesting details are given respecting the distribution of the Jews all over the world. The total number of the Hebrew race to-day is about what it was in the days of King David—between six and seven millions. There are in Europe, according to the latest statistical information, about five millions; in Asia, 200,000; in Africa, over 80,000; in America, from a million to a million and a half. More than half of the European Jews (2,621,000) reside in Russia; 1,375,000 in Austria (of whom 575,000 in the Polish province of Galicia); 512,000 in Germany (61,000 in the Polish province of Posen); Roumania is credited with 274,000, and Turkey with 100,000. There are 70,000 in Holland, 50,000 in England, 49,000 in France, 35,000 in Italy; Spain and Portugal have between 2,000 and 4,000; 1,800 in Sweden, 25 in Norway. Nothing is said about Denmark or Switzerland. The number of Jewish residents in Berlin is given at 45,000—nearly as many as in the whole of France and more than in Italy, Spain, Portugal, and the Scandinavian peninsula altogether. The majority of the African Jews live in the province of Algiers. But they are to be found in Abyssinia and all along the north coast, even in the Saharan oases, frequently acting as intermediaries between the Mahomedans and Christians. Of the Asiatic Jews, 20,000 are assigned to India and 25,000 to Palestine. The population of Jerusalem is given as 7,000 Mahomedans, 5,000 Christians, and 13,500 Jews; these last are classified as German, Spanish, or Arabic Jews. The report gives no details concerning America, except that in New York there are thirty synagogues.

THE REVISION COURTS.—DISQUALIFICATION OF INDEPENDENT MINISTERS.—On Monday Mr. William John Ewins Bennett, revising barrister, held a court at Sheffield to revise the list of voters in the election of knights of the shire for the southern division of the West Riding. Mr. C. E. Freeman, of Huddersfield, and Mr. J. C. Shaw, Sheffield, represented the Conservatives; and Mr. Newman, Barnsley, and Mr. B. Bagshawe, Sheffield, were present for the Liberals. Some novel points were discussed on three objections made by the Conservatives against the Revs. Walter Lenwood, John Calvert, and Thomas Warren, Independent ministers, whose names appeared on the old list, their qualification being the chapels of which they are the ministers. In the case of the Rev. Walter Lenwood, Mr. Newman produced the deeds of Nether Chapel, Norfolk-street, which provided for the appointmment of a minister; but there was no power of dismissal. He quoted the case of Burton *v.* Brookes, which was held to decide the law on the point. The question was the same as would arise in equity if a trustee brought an ejectment against a minister without any legal cause for removal, and the minister applied for an injunction to stay the action. Mr. Freeman quoted the words of the deed, "the pew rents must be applied as a majority of the congregation may appoint," and compared this with the requirements of the Act, which provided that a certain portion, of at least the value of 5*l.*, must be appropriated to the support of the minister. He submitted there was nothing in the deed by which the minister could claim a penny, and, therefore, he had no right to the franchise. Mr. J. W. Pye Smith, solicitor, Sheffield, a member of Nether Chapel, said to his knowledge Mr. Lenwood received the whole of the rents, except the portion applied for the expenses of the chapel. The revising barrister held that there was nothing in the deed giving Mr. Lenwood what the Legislature required, and his name was struck out.—The next objection considered affected the vote of the Rev. John Calvert, of Zion Independent Chapel, Sheffield. Mr. Freeman said the chapel, instead of being freehold, was leasehold for ninety-nine years from 1806, but it was stated by Mr. Bagshawe that the reversion had now been purchased. Mr. Freeman then called attention to the words "freehold estate," which were given as the qualification. This, he urged, was no qualification at all, as no one could tell whether the words referred to a shop, a house, a field, a rent charge, or anything else. Mr. Bagshawe said that it was difficult to describe accurately the interest of the minister. He was not entitled to the freehold of the chapel or of the ground, and yet he had a freehold interest sufficient to entitle him to a vote. The revising barrister said the vote failed for want of correct description. In the third case, that of the Rev. Thomas Warren, of Tinsley-road Chapel, Sheffield, there was a clause in the deed stating how moneys contributed were to be employed, and amongst other purposes the support of the minister of the chapel was mentioned. The payment, however, was shown to be optional, and on this ground and also for want of proof that the payment, if any, came from the land, the vote was disallowed.

Gleanings.

The railway companies having stations in London are, it is said, taking energetic steps to clear the platforms of all objectionable characters. We don't envy them the mighty task.

A circular advocating an autumn resort, calls attention to "numerous cosy seats in forked trees and elsewhere—some of them large enough for two persons."

Father, addresing his little boy, who has brought home a bad mark from school: "Now Johnnie, what shall I do with this stick?' Johnnie: "Why, go for a walk, papa!"

"A little too much repose about the mouth for it to be natural," was the remark of a husband to a West-end photographer who had taken his wife's photograph. It need hardly be said that the lady herself did not hear the remark.

"So," said a lady recently to a merchant, "Your pretty daughter has married a rich husband?" "Well," slowly replied the father, "I believe she has married a rich man, but I understand he is a very poor husband."

Archbishop Manners Sutton was addressed by a rude fellow claiming relationship with him on the ground that his name was Sutton. "I am afraid," said the archbishop, "that I cannot indulge that idea of yours, for my name is Manners-Sutton, and it seems you want the Manners."

An aged American lady on her death-bed, in a penitential mood, said, "I have been a great sinner more than eighty years, and didn't know it." An old coloured woman, who had lived with her, exclaimed, "Lors, missis, I knowed it all the time."

THE RETORT COURTEOUS.—Dr. Bushby, whose figure was much under the common size, was one day accosted in a coffee-room by an Irish baronet of colossal stature with, "May I pass to my seat, O giant?" when the doctor politely making way replied, "Pass, O pigmy!" "Oh sir," said the baronet, "my expression referred to the size of your intellect." "And my expression," said the doctor, "to the size of yours."

A CURIOUS DISCLAIMER.—A Boston (U.S.) paper contains a curious note from Professor R. A. Proctor who, having learnt that a printed card had been circulated naming him as a lecturer now dead, says: "As to my being dead, I cannot but think this is a mistake. The study of science suggests extreme caution about matters of fact. But, so far as my own observations extend, I find reason to believe that I am alive. My friends seem also to think so. You must not think me dogmatic if—failing stronger evidence than I yet possess to the contrary—I decline to accept unhesitatingly the theory that I am no longer living."

SUMMARY JUSTICE.—At the police-court at Haarlem, in the State of New York, the other day there was a curious illustration of what may be done to expedite justice. Brought before Judge Kilbreth on a charge of being drunk and incapable in the streets the night before, John Bloomingheimer proceeded to excuse himself. "This, judge, is my first offence," said the prisoner in a deeply solemn tone. "Well, John, you did pretty well for a maiden effort. The officer says you had to be taken on a cart to the station house. What are you?" "A poor sinner, your honour." "No, no; your occupation?" "Carpenter." "And yet you laid down in the street." "Don't mention it, judge." "Children?" "Two." "Have to punish you." "Hard?" "Five dollars." "Oh!" "Ought to be ten dollars." "Ah!" Pay your fine?" "Yes." So the case finished, and the representative of law and order proceeded to deal with other misdemeanants.

A PERSEVERING CANVASSER.—"I should like to sell you a gimlet," said a careworn looking man, as he walked into an office the other day. "We have no use for one," replied the cashier. "But you should always look into the misty future," went on the fiend, demurely. "Next winter you will want to make holes in your boot heels, so you can get your skates on." "I use club skates—no straps required." "You may want to screw some boards together some time. The old-fashioned method of driving the screws in with a hammer is pernicious, as it deteriorates the tenacity of the fangs of the screw." "Nothing to-day, sir." "This gimlet acts as a corkscrew." "I don't want it." "It also may be used as a tack-hammer, a cigar-holder, and a toothbrush." "I don't want it." "It has an eraser, a pen, an ink-stand, a table for computing compound interest, and a lunch-box attachment." "I can't help it; I don't want it." "I know you don't; you're one of those men that don't buy a gimlet unless it has a restaurant and a trip through Europe and an Italian opera company attached. You're the kind of man who wouldn't live near an electric light to save a gas bill." And the careworn man walked out with his men al plumage on the perpendicular. —*American Paper.*

POISON BERRIES.—An inquest was recently held on two children who were poisoned by eating the berries of the mezereon, a plant the deadly fruit of which is found at this time of year glowing brilliantly bright as ripe red currants amongst the green foliage of country hedgerows. It would be difficult to guess how many young lives are sacrificed by similar means, and which escape the coroner's scrutiny. Nearly fifteen years ago Mr. Johnson, then the botanical lecturer at Guy's Hospital, published a little book on poisonous British plants, suitably illustrated. Much useful information is conveyed to Board school children through the medium of illustrated paper sheets displayed on the walls, and if the work mentioned could be so utilised in suburban and country schools it might prove of value. For the first time in their lives, perhaps, children would then learn that the wild anemone contains poisonous properties, and that the bright-flowered monkshood, with its leaves so much like paraley and its root like horseradish, may not be meddled with without risking fatal results. The peas found in the pods shed from the laburnum tree are poisonous, and the dark purple leaves of the nightshade, which are very pretty and sweet to the taste, are so antagonistic to human life that a half-dozen of them once swallowed may be enough to baffle the skill of the doctor. There is the foxglove again, the yew berry, and the many varieties of the wild parsley tribe, as well as the water hemlock and the water dropwort. This latter, which is plentiful in the Valley of the Thames, has a root curiously like a parsnip, for which an inexperienced grown person, not to say a child, might easily mistake it. The list even of the commonest poison plants and berries is far too long to be enumerated here, and includes even the innocent-looking wild daffodil, the lily,

and the hyacinth. Even "sour sorrel" may not be eaten in a raw state, or, except in a salad, with impunity. It derives its agreeable sharpness from the presence of oxalic acid and binoxalate of potash. It is not too much to assume that if this particular branch of botany were included in lessons on "common objects of the country," many a case of serious illness might be prevented, and a sacrifice of child life avoided.—*Globe.*

DIETARY REFORM.—Dr. Ernest Hart, writing in the *British Medical Journal*, thinks that a survey of the field of reform in dietary may advantageously be at once taken. He says:—"The first step is a widening of our list of legumes. The first immediately available resources are peas, beans, and rice, haricot beans, lentils, and the varied beans of India; the second is the introduction of the pipkin and the stew-pot. Until the English housewife learns how wasteful is the roasting-jack, how costly the grid-iron, and how unnecessary the 'clear fire' and the blazing mass of coals, without which she can at present usually neither cook a cutlet nor boil a cup of coffee, the first lessons of household economy are still unknown to her. But it cannot be very difficult, if anything like a general effort be made, to popularise the art of making an appetising nourishing soup with a few bones, a crust of bread, and half a cabbage, a *croute au pôt* such as every peasant can make, and such as every epicure falls back upon from time to time; it cannot be difficult to naturalise in England the wholesome, delicious, and nutritive breakfast 'hominy porridge,' on which peasant and millionaire alike delight in America, and which may be seen as often at the breakfast table in the Fifth Avenue at New York as in the cottage in New England; the art of stewing over a few embers in a pipkin which converts scraps of meat, onion, carrot, and bread-crusts into a savoury stew, cannot be unattainable. At any rate, the time is suitable for a renewed effort to impress upon rich and poor the costliness, the waste, and the national evil of our present disregard of the wealth of legumes which is at hand, but little used; of the desirability of inquiring into the alleged trade combinations by which the price of fish is kept up and the take limited in order to preserve a system of limited sales and large profits. The habitual excess of flesh eating probably leads also to the excess of beer and wine drinking; the digestion is fatigued by excess of nitrogoneous food, and then stimulated by alcohol to dispose of it. More and more the medical profession is happily assuming the duty of instructing the people in the means of health and the art of avoiding and preventing disease; dietetic regulation, in health as in disease, is one of the most useful of medical functions."

THE SUMMER OF 1879.—The summer season has passed without any summer, and this fact will cause the year 1879 to be long remembered. The months of June, July, and August may be said most nearly to correspond with the summer season, and the whole of these three months were generally characterised by the same meteorological features—low temperature, frequent and abundant rain, and paucity of sunshine. These conditions were so strongly marked that it is worth quoting a few figures from the observations at the Royal Observatory, which will enable us to compare them with those for average summers, and also with those for the memorably cold summer of 1860, which was still more unseasonable than that we have just passed through. During the past three months of June, July, and August, the mean temperature of the air at the Royal Observatory, Greenwich, was 58·3 deg., and was 1·9 deg. below the average for the corresponding period in 100 years. There has been no near approach to so low a mean temperature for these three months since 1860, when the mean was only 56·7 deg., which was 1·6 deg. lower than the mean temperature of the past summer. Only on 16 of the 92 days in the past three months did the mean temperature equal or exceed the average, and not once during that period did an excess of temperature prevail on more than five consecutive days. In the corresponding period of 1860, the mean temperature did not equal or exceed the average on more than eight of the 92 days. Rain was measured at Greenwich on no less than 59 of the 92 days in the past three months, to the aggregate amount of 13·2 inches, the average amount for this period in 61 years being but 7·0 inches. In the matter of rainfall the past three months bear a striking resemblance to the corresponding three months of 1860, when 12·3 inches were measured on 58 of the 92 days. With this exception it does not appear that the rainfall of the past summer has been even nearly approached since 1815, when the available records commence. During the past eight months of this year no less than 26·2 inches of were measured at Greenwich, exceeding by 10·6 inches the average amount in the corresponding period of 61 years. The recorded hours of bright sunshine during the three months ending Aug. 31 were only 380·3 out of 1,440·4 during which the sun was above the horizon; in the corresponding periods of 1877 and 1878 the amount of recorded sunshine were 602·9 and 507·3 hours respectively. Unfortunately the records of sunshine measured at the Royal Observatory do not reach back farther than the early part of 1877. There can be no question, however, that the past summer has been unusually sunless, as the mean readings of the thermometer in the sun have been almost unprecedentedly low. Unpleasant as have been the meteorological conditions of the past summer, they have been remarkably favourable to the public health, and the English rate of mortality has been lower than that recorded in any three months since the establishment of civil registration in 1837.—*Lancet.*

Births, Marriages, and Deaths.

MARRIAGES.

HEATH—MILLER.—Sept. 16, by licence, at the Old Meeting House, Biggleswade, by the Rev. G. W. McCree, of London, assisted by the Rev. A. P. McKenzie, Charles Albert Heath, of Biggleswade, to Annie, daughter of the late Mr. Miller, of Oundle, Northamptonshire.

JACKSON—PERKINS.—Sept. 16, at the Congregational Church, Eccles, by the Rev. G. H. Brown, Arthur, second son of James Jackson, of Mount Trafford, Eccles New-road, to Mary Ellen, eldest daughter of Thomas Perkins, The Laurels, Eccles.

HARRISON—SHREWSBURY.—Sept. 17, at the Dalston Congregational Church, Middleton-road, by the Rev. Frederick Dash, the Rev. Joseph Esst Harrison, of Newport, Isle of Wight, to Eliza Louisa, eldest daughter of the late Captain Edward Shrewsbury, R.N.R.

ANDERSON—HALL.—Sept. 17, at the Congregational Church, Deptford, by the Rev. S. Sabine Read, Charles, son of the late Charles Anderson, Esq., of Brighton-terrace, New Cross-road, to Rose Anne, daughter of the late James Hall, Esq., of Orange-hill, near Edgeware.

M'KEAN—FOSTER.—Sept. 17, at the Presbyterian Church, Bootle, near Liverpool, by the Rev. James Bodell, B.A., James, second son of Mr. William M'Kean, Kilmarnock, to Ellen Howat, eldest daughter of Mr. John Foster, of Bootle.

MARRIAGE—WARNER.—Sept. 17, at the Friends' Meeting House, Chelmsford, Essex, Andrew Marriage, Esq., of Danbury, Essex, to Edith Warner Warner, daughter of Robert Warner, Esq., of Broomfield, Chelmsford, and The Crescent, Cripplegate, London.

KNOTT—WAKEFIELD.—Sept. 18, at York-street Chapel, Dublin, by the Rev. S. J. Whitmee, Herbert, youngest son of John Knott, of Woodfield, Stalybridge, to Ada, third daughter of Thomas B. Wakefield, of Hall, Moate, co. Westmeath.

KING—COOTE.—Sept. 18, at St. Ives, Hunts, Robert William King, to Amy, second daughter of William Eaden Coote.

BURNS—DARK.—Sept. 19, at Church-street Chapel, Edgware-road, by the Rev. Dawson Burns, M.A., father of the bridegroom, Leonard Balfour Burns, grandson of the late Mrs. C. L. Balfour, to Matilda Jane (Topsey) Dark, only daughter of Francis Dark, of St. John's Wood.

DEATHS.

TYLER.—Sept. 10, at 14, Argyle-square, in his 86th year, William Tyler, formerly of Highbury, and for many years printer of the *Patriot.*

LOGAN.—Sept. 16, at 18, Abbotsford-place, Glasgow, Mr. William Logan, aged 65, editor of "Words of Comfort for Bereaved Parents."

CLIFTON.—Sept. 18, at Northampton, Samuel Clifton aged 81, formerly of Guilsborough, for fifty-six years a member of the Baptist Church in that place, and for the greater part of the time an active deacon thereof.

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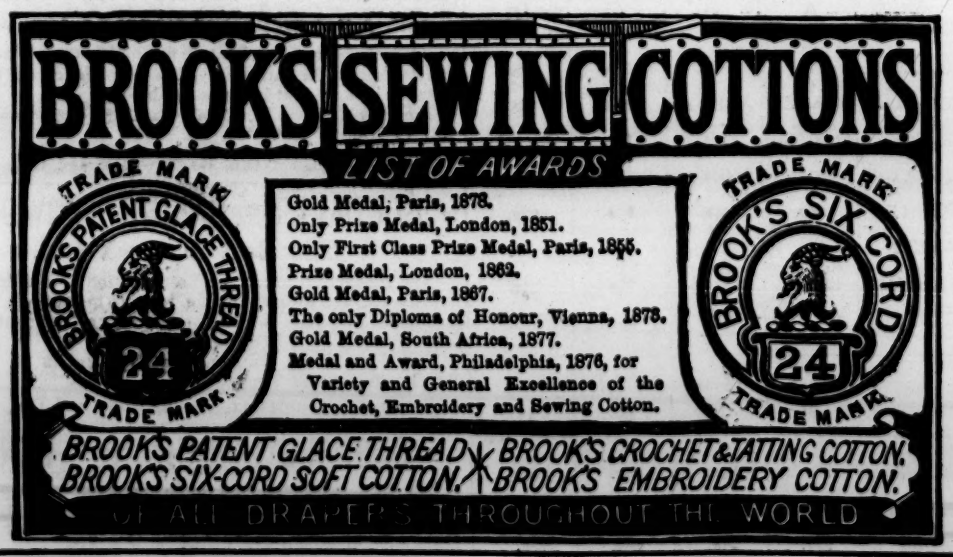

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I remain, yours truly,
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CONGREGATIONAL UNION OF ENGLAND AND WALES.

AUTUMNAL MEETING, 1879.

Chairman: Rev. WM. CUTHBERTSON, B.A.

The Autumnal Meetings of the Union will be held in Cardiff, on the 13th day of October and four following days.

GENERAL PROGRAMME.

MONDAY, October 13.

Annual Sermon in Wood Street Chapel at 7 p.m. Preacher Rev. E. Mellor, D.D.

TUESDAY, October 14.

Assembly in Wood Street Chapel at 9.30 a.m. 1. Chairman's Address. 2. Paper by Henry Spicer, Esq., on Questions connected with the Reform of our College System, to be followed by a resolution bearing on the subject. 3. The Removal and Settlement of Ministers. The Rev. R. Ann will move, and the Rev. H. T. Robjohns will second, the following resolution:—"That the Assembly, referring to the difficulties which attend the removal and resettlement of ministers, recommends the several County Associations to consider the desirableness of appointing a Confidential Committee with which vacant churches and unsettled ministers may correspond." 4. Resolution on the Closing of Public-houses in Wales on Sunday. The Rev. W. E. Jones (Morriston) will move, and W. L. Daniel, Esq. (Merthyr), will second.

Sectional Meetings, 3 30 p.m. (*a*) In Bethany Baptist Chapel, St. Mary Street, Paper on the value of Colportage as an Evangelistic Agency, and the Importance of Systematic Arrangements being made for it by the County Associations, by Thomas Bowick, Esq. (Bedford). (*b*) In Charles-street Chapel, Paper on the Application of Business Methods to Church Administration, by Henry Lee, Esq. (Manchester).

WEDNESDAY, October 15.

Assembly in Wood Street Chapel at 10 a.m. 1. Paper on Special Missions for the Revival of Spiritual Life in the Churches, by the Rev. G. S. Reaney (Reading). The Rev. G. S. Barrett, B.A., will move the following resolution:—"That the Assembly commends the question of Special Missions for the Revival of Spiritual Life in the Churches to the careful consideration of the County Associations, with the view of determining whether they should take steps, within their several limits, for the conducting of such Missions by competent and well-certified ministers, and suggests that the Council of the Church Aid and Home Missionary Society might render good service to the Churches, if, in correspondence with the Executive Committees of the several Associations, it undertook to aid them in making necessary arrangements." 2. A Paper on the Position, Prospects, and Responsibilities of Welsh Congregationalism, by the Rev. T. Rees (Swansea). At 3 30 p.m.—Meeting of the Council of the Church Aid and Home Missionary Society in Charles Street Chapel. At 3 30 p.m.—Service for the Young. Two Addresses: (1) Rev. R. A. Davies (Ventnor); (2) Rev. A. McAuslane, D.D.

THURSDAY, October 16.

Assembly in Wood Street Chapel at 10 a.m. 1. Resolution (postponed from the Annual Meeting):—"That the Assembly, having in view the termination of the agreement according to which the three Societies commonly designated 'British Missions' made a common appeal to the churches, and the special efforts made on behalf of the Church Aid and Home Missionary Society, and anxious that the Colonial Missionary Society and the Irish Evangelical Society should suffer no disadvantage from the change of method, cordially commends these Societies to the continued and more liberal support of the churches." 2. Paper by Alfred Barnes, Esq., J.P., on the Connection between Spiritual Life and the Consecration of Money. 3. Paper by the Rev. Henry Oliver, B.A. (Newport). The Place of the Sunday-school in Welsh Church-life. 4. Official Resolutions. 3.30 p.m.—Meeting of the Managers of Pastors' Retiring Fund, in the Vestry of Charles Street Chapel. 4.30—Meeting of the Managers of Milton Mount College, in the Vestry of Charles Street Chapel.

EVENING MEETINGS.

TUESDAY, October 14.

1. In Wood Street Chapel, at 7 p.m., a joint meeting of the Church Aid and Home Missionary Society and South Wales Association; Chairman, Henry Lee, Esq., J.P. Addresses by Henry Richard, Esq., M.P., the Rev. W. F. Clarkson, B.A. (Birmingham), B. Williams (Swansea), Joseph White, B.A. (Cardiff), and E. J. Hartland. 2. In Dock Street Chapel, Newport, at 7 p.m., a sermon by the Rev. J. Baldwin Brown, B.A.

WEDNESDAY, October 15.

1. Meeting for Working Men; Chairman, the Mayor of Cardiff. Addresses by the Rev. W. Hope Davidson (London), G. M. Murphy (London), and E. Herder Evans (Carnarvon). 2. In Victoria Road Chapel, Newport, at 7 p.m., a meeting for the Exposition and Enforcement of Free Church Principles; Chairman, the Mayor of Newport. Addresses by the Revs. H. E. Arkell (Southsea), W. M. Statham (London), and J. Guinness Rogers, B.A. (London)

THURSDAY EVENING, October 16.

1. A meeting for the Exposition and Enforcement of Free Church Principles at Cardiff; Chairman, T. Williams, Esq (Merthyr). Addresses by the Revs. W. Spensley (London), J. Morlais Jones (London), and T. G. Horton (Bradford). 2. A Welsh Public Meeting in Ebenezer Chapel, at 7 p.m.; Chairman, C. K. Jones, Esq. (Llanfyllin). Addresses by the Revs. Dr. John Thomas (Liverpool), R. S. Willliams (Bethesda), and Simon Evans (Hebron).

NOTE.—Members who propose to attend the meetings at Cardiff, and have not yet communicated with the Secretary on the subject, should do so at once.

ALEXANDER HANNAY.

Memorial Hall, 23rd September, 1879.

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